The Pastor

OCTOBER ◆ NINETEEN AND FIFTY TWO

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

NEWMAN S. CRYER, Jr. • Editor

OCTOBER, 1952 • VOLUME 16 • NUMBER 2

Features

Letter from a British Pastor—*John Bishop* 1
New Matters Affecting the Ministry—*Gerald O. McCulloh* 2
A Ministry of Schism—*Ralph L. Roy* 4
Slants on the Secular—*John O. Gross* 7

Bible Study

Unashamed of the Gospel—*Otto A. Piper* 8

Theology

The Faith Wears Well—*Harry W. Campbell* 10

Pastoral Care

The Crisis of Doubt—*Carl Michalson* 11
Boston University's Counseling Service—*J. Carleton Green and George D. Goodwin* 13
The Counselor's Workshop—*Roy A. Burkhart, Wayne E. Oates* . . 15

The Minister's Life

Why I Am a Protestant—*Franklin C. Hubbard* 18

Liturgy

Advent Preaching 20
Liturgical Question Box—*R. P. Marshall* 21

From the Practical Parish

Cure for the Summer Slump—*Walter C. Eyster* 22
Making Biblical Characters Live—*J. Edward Lantz* 24
Does Protestantism Deserve a Poor Press?—*Ruth E. Riley* . . . 26

Your Right to Say It

Letters to the Editor 28

Preview of Methodism

The Methodist Program for October and November 30

Adventures in Books and Ideas

The Fountain 32
Browsing Through Recent Fiction—*Gerald Kennedy* 34
One Pastor's Reading—*Sidney A. Guthrie* 36
Reviews—*James R. Blackwood, David S. Burgess, Paul Traugott Fuhrmann, Charles M. Laymon, C. Stanley Lowell, Paul B. Maves, Victor Obenhaus, Roger Ortmayer, Lyndon B. Phifer, S. Paul Schilling, Montgomery J. Shroyer, W. McFerrin Stowe* 39
Books Briefly Noted 48

LILLIAN O. WILSON,
Circulation Manager

CIRCUIT STAFF

PAUL ALBERY.....*St. Joseph, Mich.*
JACK ANDERSON.....*Savannah, Ga.*
CLARENCE F. AVEY.....*Athol, Mass.*
WARREN S. BAINBRIDGE....*Boulder, Colo.*
CARL M. DAVIDSON.....*Pueblo, Colo.*
M. E. DORR.....*Des Moines, Iowa*
K. MORGAN EDWARDS.....*Pasadena, Calif.*
J. CLAUDE EVANS.....*Clemson, S. C.*
RAYMOND L. FRANKS.....*Batesville, Ark.*
JOHN O. GROSS.....*Nashville, Tenn.*
ERLE HOWELL.....*Seattle, Wash.*
WARREN JOHNSTON.....*Baton Rouge, La.*
JAMES W. LANTRIP..*Mount Pleasant, Tenn.*
ROBERT CASPAR LINTNER *Lyndhurst, N. J.*
LAIRD V. LOVELAND.....*Denver, Colo.*
J. F. McLEOD, JR.....*Centerville, Ala.*
CHARLES A. NOWLEN.....*Casper, Wyo.*
G. M. PHELPS.....*Greensboro, N. C.*
L. BARRETT RICE.....*Pikesville, Md.*
A. P. SHIRKEY.....*Washington, D. C.*
J. RICHARD SPANN.....*Nashville, Tenn.*
DALE E. STRONG.....*Perry, Iowa*
W. GEORGE THORNTON..*Johnsonburg, Pa.*
A. S. TURNIPSEED.....*Montgomery, Ala.*
GEORGE A. WARMER, JR.....*Oakland, Calif.*
HAROLD B. WILLIAMS.....*Akron, Ohio*
ROBERT M. WILLIAMS....*Washington, D. C.*
CARROLL A. WISE.....*Evanston, Ill.*
HAROLD I. WOOLARD.....*Portales, N. M.*

LOVICK PIERCE & ROY L. SMITH
Publishing Agents

THE COVER: On October 5, churches around the world will be celebrating Holy Communion, the most sacred service of the Christian Church. Shown here is a communion service in Wesley Monumental Church, Savannah, Georgia; Jack Anderson, pastor, and A. W. Rees, associate pastor.

THE PASTOR published monthly, except August, at 815 Demonbreun Street, Nashville, Tenn., by The Methodist Publishing House. Address all communications to 810 Broadway, Nashville 2, Tenn. Subscription price, $1.25 per year; single copies, 20c each. Entered as second-class Mail Matter at Nashville, Tenn., under Act of March 3, 1879, and accepted for mailing at special rate of postage provided for in section 1103, P. L. R. Act of October 3, 1917.

Copyright, 1952, by Pierce & Smith

Letter from a British Pastor

By JOHN BISHOP

THE Methodist Church in Britain has suffered a great loss in the sudden death of Filbert F. Howard, F.B.A. at the age of 72. Dr. Howard retired last year from the post of principal of Handsworth College, Birmingham. He settled in Cambridge, where he planned to do some writing, including the definitive work on John's Gospel for which he had been long preparing. He was president of the Conference in 1944, and when in January 1946 Dr. Harrison died during his year of office, Dr. Howard resumed the presidency for the rest of that year.

Dr. Howard was not only one of the world's leading New Testament scholars, but a man of affairs whose word was always listened to with respect in conference. With wide knowledge of men as well as books, and a rich devotional spirit, he had a marvelous memory which never allowed him to forget a single detail in the career of his old students. His range of knowledge and interest enabled him to contribute to any conversation. He had a reverence for accuracy in scholarship as though it were one of the cardinal virtues. He called himself "a John Wesley Methodist"—we shall not look upon his like again.

FOR the first time in its long history the British Conference assembled at Preston in Lancashire. Preston is, by derivation, Priest's Town; but to a Methodist it is chiefly associated with a woman and seven men. Martha Thompson, the first Methodist in Preston, journeyed to London as a young woman, and after her conversion under John Wesley's preaching she was shut up in Bedlam for two years because her mistress thought that her Methodist enthusiasm was sheer madness. After her dramatic release she came back to spend a long and honored life in fostering the growth of Methodism in her native town.

The total abstinence movement began with the "seven men of Preston," most of whom were Methodist local preachers. It was therefore appropriate that a conference largely concerned with evangelism and problems of community life should meet in Preston.

The new President is Colin A. Roberts, general secretary of the Home Mission Department and leader of the Christian Commando Campaigns. At Oxford last year he was appointed with W. E. Sangster to guide the evangelistic campaign to which all Methodism is committed for 1953.

WE HAVE had to face a decline in membership this year, and all the pleasant phrases in the world cannot disguise the fact that this is an unpalatable thing for a church which so recently has rejoiced at increases taking the place of the long series of declines. Youth figures give grounds for more satisfaction with a 6,000 increase in Sunday school scholars of whom there are now more than 800,000 on the books. Declines in the number of those who pass into full church membership give the reverse side of the medal. The new Youth Department Secretary, Gerald Lansley, reminded the conference that only one out of seven trained in our Sunday schools go into the membership of the church.

Local preachers again have dropped in numbers, which brings concern. Without these laymen rural Methodism would come to an end and Methodism everywhere would be crippled, since five out of every seven of our pulpits are occupied every Sunday by local preachers. Alongside this must be considered how many preaching places there are which might be merged with neighbors. So long as there are three churches working in a restricted area when one might serve the purpose much better, Methodism will continue to waste its manpower.

Next year's president, Donald Soper, will receive the highest honor Methodism can bestow when he is only fifty years of age, and he will be one of the youngest ever to have come to John Wesley's chair. Although Methodists as a whole do not accept Dr. Soper's pacifism, they recognize his sincerity and moral courage. The vice-president elect is Ward Kay of Sheffield, a medical man who has filled all the offices open to a layman.

ONE of the most interesting sessions of the conference came when Harold Roberts presented the report of the Faith and Order Committee and won the complete endorsement of the conference for the revised memorandum on Infant Baptism. The report sets out the doctrinal significance of the sacrament; it asks that baptism should only be administered after seven days' notice and that if parents cannot give the required pledges the baptism shall be deferred. It was also agreed that where baptism was to be administered by any other than an ordained minister it should only be with the consent of the superintendent minister.

Another interesting session was when Leslie Weatherhead presented the recommendations of the Committee on Spiritual Healing. The main proposals accepted by conference were as follows:

1. Divine healing for body, mind, and spirit was an essential part of Christ's ministry and was accepted and practiced by the apostles and the early church.

2. The gift of healing is possessed by certain persons but it is not the possession of all Christian believers.

3. The gift of healing is best exercized within the local Christian community and under its control.

4. The supreme aim of healing services should be the unity of the worshiper with God. Persons attending such services and receiving the ministry of the laying on of hands should be prepared in private by their minister and receive the consent of their doctor.

In the discussion on evangelism Vincent Taylor, principal of Headingley College, Leeds, reminded the conference that our appeal must rest on a sound doctrinal basis. The receiving and adoption of junior and senior Catechisms will do much to help in this regard. They are both "preachable and teachable" and from pulpit, society class, and fellowship group one hopes that this sound outline of the faith will be communicated to the Methodist people.

New Matters Affecting the Ministry

By GERALD O. McCULLOH

THE METHODIST MINISTRY is characterized by a church-wide emphasis on two considerations, namely, the close bond of brotherhood that exists between men sharing a common spiritual commitment, and the training and availability of those men for feeding the spiritually hungry in a parish. Actions of the General Conference of 1952 affecting the ministry were designed to enrich the spiritual nurture of Methodists through more effective training and empowering of the minister for his task.

Procurement of Personnel

The first point of contact with a man who would enter the ministry is his call to preach. Committed as we are to the freedom of the divine Spirit in issuing this call, we do not believe in the power of the church to draft or designate young men to enter training for ministerial orders. Yet it is the task of the minister in a charge to assist any man who feels he is under divine vocation to preach to interpret his call.

The new provision in the Discipline speaks of this opportunity of the minister as a "duty." It says: "Where a member of a local church evidences a desire to preach, it shall be the duty of his pastor to counsel with him and if persuaded that this member possesses gifts, grace, and promise of usefulness, shall encourage him to become a candidate for a local preacher's license." (Par. 301) The pastor's recommendation will be made to the quarterly conference, which may recommend the candidate to the district committee.

The District Committee on Ministerial Qualifications (Par. 304) receives the candidate's written application and the recommendation of his quarterly conference, administers an examination in the studies prescribed for license to preach, examines the candidate in matters of doctrine, discipline, and personal habits, and may grant a license for one year. This license expires after one year unless it is renewed.

Training and Conference Admission

Certain new provisions were made respecting the training of men who serve the church as Approved Supply Pastors, and also for ordination and admission to membership in the annual conference. The Board of Ministerial Training and Qualifications of the Annual Conference shall recommend each year to the conference those who have met the requirements as Approved Supply Pastors, and only those persons may be appointed to supply pastoral charges for a full year. "If a Local Preacher fails to secure approval as an Approved Supply Pastor he cannot serve as a Supply Pastor." (Par. 315)

Those who continue in the status of Approved Supply Pastors must keep up their training in the Course of Study. The urgency upon the Approved Supply Pastor to pursue his studies year by year is tied in with his power to perform certain of the ministerial functions in the charge to which he is appointed. This provision will be noted further in the section which deals with the powers and privileges of the Approved Supply Pastor.

A new provision was made for the admission of certain Approved Supply Pastors into membership in the annual conference. An Approved Supply Pastor who has completed thirty hours of college credit, has finished the conference Course of Study, has served as a full-time supply for six consecutive years, is thirty-five years of age, and has certain special qualifications and recommendations may, by a three-fourths vote of the annual conference, be admitted on trial. (Par. 323)

Any annual conference, however, may designate the Bachelor of Divinity degree or its equivalent from an accredited school of theology as the minimum educational requirement for admission into that conference. (Par. 322) The determination of the equivalence of credit shall be made not by the conference itself but by the general office of Ministerial Training.

Another significant action of the General Conference with respect to ministerial education was the increasing of financial support of Methodist theological schools. Without any dissenting vote, and with the full approval of the secretaries of the general boards, the amount to be allotted to the support of theological education was more than doubled. This is intended to make it possible for the theological schools and seminaries to increase the effectiveness of their instructional programs through the expansion of faculties, the extending of library facilities, and more adequate salary and retirement provisions. The various theological schools are accepting this provision not as a lightening of their burden but as a commission to wider and more effective service to the church.

Administration of the Sacraments

The General Conference gave careful attention to the problem of the availability of the sacraments of the church to the members of the several congregations. The previous provision for the administration of the Sacrament of the Lord's Supper only by ordained ministers was regarded by many as depriving numerous Methodists of that historic sacramental service. However, the retention of the right to administer the sacrament within the powers of the fully ordained minister was held to

Continuing the series on action of the General Conference of special interest to pastors, Professor McCulloh of Garrett Biblical Institute discusses the ministry. He served on the Committee to Study the Ministry, which made a report to the 1952 Conference in San Francisco.

be important in view of historic practice in the Christian Church and the growing ecumenical relations between Methodist and other churches. Opposing points of view were represented in the return of both a majority and a minority report from the General Conference Committee on the Ministry.

The action taken makes possible the authorization of an unordained pastor, while serving a charge under regular appointment, to administer the sacraments. This is not a power which inheres in the pastor's right by reason of appointment, but a privilege which may be granted under certain specific conditions. "An unordained pastor, only while serving as a regularly appointed pastor of a charge, may be authorized to administer the Sacraments of Baptism and the Lord's Supper, and if the laws of the state permit, perform the marriage ceremony, within the bounds of his pastoral charge, provided:

"(a) He has passed the course of study for Admission on Trial;

"(b) And each year thereafter passes one full year of the course of study, looking to full ordination. Failure to complete one full year annually shall cause suspension of this privilege." (Par. 308) In foreign mission fields the conferring of this authority rests with the Central Conferences where the question arises.

By adopting the above provisions the church reserves to its ordained ministers the rights of its traveling elders, while making provision for the administering of the sacraments in a particular charge as a temporary privilege to an Approved Supply Pastor who is going forward regularly and promptly in his preparation for reception into membership in the annual conference.

It is incorrect to interpret this action as meaning that The Methodist Church granted the right automatically to unordained pastors to administer the sacraments.

Ordination

A change was made in the requirements for ordination under the seminary rule. A man who has been a local preacher for two full years and has completed one third of his seminary course, may, after having been received on trial, be ordained deacon. This reduces from two thirds to one third that portion of the seminary course which must have been completed before such ordination can be granted.

Personal Habits

One matter which involved extensive discussion leading to some change of wording of disciplinary questions is that dealing with the minister's personal habits. On these matters also there were majority and minority reports from the committee. The majority report recommended changing the wording of the questions addressed to candidates for the ministry in order to eliminate the singling out of the use of tobacco as the one personal practice requiring a total abstinence pledge. The minority report called for a rewording of the majority report so as to retain the specific prohibition against the use of tobacco.

The discussion centered around the advisability of making abstinence from the use of tobacco a free moral decision or retaining it as a legal requirement. The minority report prevailed. The fourth question in Paragraph 321 of the Discipline will now read: "Are you willing to make a complete dedication of yourself to the highest ideals of the Christian ministry and bear witness to the same by your abstinence from the use of tobacco and other indulgences which may injure your influence, consecrating yourself to purity of life in body, in mind and in spirit?"

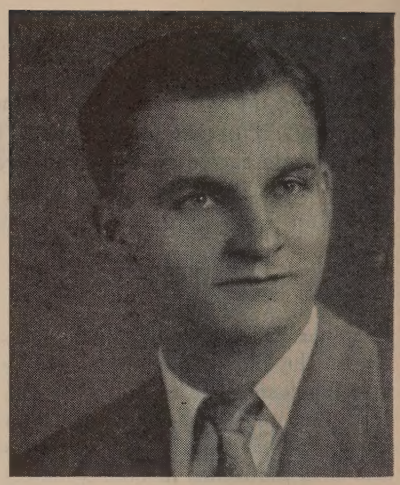
The form of the question in the previous Discipline was: "Will you abstain from the use of tobacco and other indulgences which may injure your influence?" Perhaps the chief objectives of both the majority and minority groups reporting were served in the new wording. The majority report sought primarily to lift up the requirement in respect to the minister's personal dedication of himself to something positive and spiritual, rather than exacting a single pledge of abstinence as the only mark of the uniqueness of his personal consecration.

Those who favored the minority report were concerned lest the church seem to lower its moral standards for the ministry in this one particular. The reading which was adopted added significant content to the pledge of dedication, while retaining the anti-tobacco provision. The new vow requires much more in the matter of the minister's personal habits and dedication to his calling than the previous pledge of abstinence. The dedication of the candidate should be vastly more complete in response to the present vow of total personal consecration.

In summary it should be noted that there has been no lowering of the standards for the ministry. There has been an extension of the provision for conference membership to include certain faithful and energetic men from the ranks of the Approved Supply Pastors. The ministry which the men serving churches may perform has been extended. Greater urgency is placed upon candidates to complete their training. A closer check upon the ministerial candidate's health and other qualifications will be kept in an orderly fashion. And the contact with the candidates for the ministry through the District Committee on Ministerial Qualifications can be closer and more personal.

The new legislation, while not making any radical changes in respect to the ministry, will serve to strengthen the fraternal bonds and extend the service of those men called to minister in God's name within the structure of The Methodist Church.

A Ministry of Schism



By RALPH L. ROY

We begin this month a series of articles describing some of the "vigilante" groups in American Protestantism. In the first article Roy, Methodist graduate student at Union Theological Seminary and Columbia University, discusses the American Council of Christian Churches.

ELEVEN years ago representatives of two midget splinter denominations, the Bible Presbyterians and the Bible Protestants, met in New York City to establish the American Council of Christian Churches.* From that day until the present this dissident group, dedicated to the battling of "soul-destroying modernism," has fought bitterly to gain recognition as the rival of the ecumenical movement. It envisions the National Council and the World Council as giant ecclesiastical machines that peddle apostasy, communism, radical pacifism, and Romanism from behind a breastwork of halos.

Out of an overpowering fear of being ignored by the main flow of Protestant churchmen, the American Council's claims to fame have been consistently illusory. At the very outset its leaders boldly declared that "most if not all of the denominations not in the Federal Council will in due course become members." They also made "guarded predictions" that the swing of other bodies within the ecumenical movement to their camp would result in "a revolutionary realignment in American Protestantism."

As a result of eleven years of sensationalism and aggressive activity, the ACCC boasts of well over 2,000,000 members in its 16 constituent denominations. There is sufficient reason to believe, however, that the membership of these denominations totals less than 300,000. Only two affiliates—the General Association of Regular Baptists and the Independent Fundamental Churches of America—are included in the annual *Christian Herald* tabulation of groups of 50,000 or more. All of the other constituent denominations have less than 10,000 adherents.

Five of ACCC's member churches are offshoots of Methodism. The most important of these is the Evangelical Methodist Church, organized in 1946 "in response to the need of a Methodist Church that believes in and upholds the things of God." The other four Wesley-oriented denominations stem from the 1939 merger. They are the Bible Protestant Church, with parishes in New Jersey, New York, and Pennsylvania, the Associated Gospel Churches, incorporated in the State of Michigan, and the Southern Methodist Church and the Methodist Protestant Church, two small ACCC affiliates in the South. The membership of these five groups combined has been estimated at less than 25,000.

The American Council had carried on its disruptive activities prior to 1948, but its large scale attempts to sabotage the ecumenical movement came with the formation of the World Council of Churches. Not long before the World Council had its organizational meeting in Amsterdam, the American Council announced that it, too, was to have a part in a huge international gathering to be held in the same city, just before the great church-unity conference was scheduled. The ACCC-sponsored gathering was heralded as "the most important meeting of any church group in our lifetime." An "International Call" was framed, painting a dark picture of the harm the World Council "will do in misleading the nations, in opposing the pure gospel, in closing doors to faithful missions, and in advancing socialism and political intrigue with the State. . . ." A little group, less than fifty, of whom half were Americans, plus a handful of "observers," met to form the International Council of Christian Churches.

Since 1948, the American Council and the International Council have become less reserved in their vilification of the ecumenical movement. The following year, for example, the ACCC charged that the nation-wide relief appeal, "One Great Hour of Sharing," was an attempt to "advance the Socialist world." Reasons cited for this accusation were that the funds collected were to be used for sending libraries abroad which present "a socialist and modernist theological viewpoint," for training theological students at "leftwing U.S.A. seminaries," and "to advance the concept of a Christian held by the World Council of Churches which has attacked the capitalist system."

More recently, the International Council invaded the mission field. In the summer of 1951, they established the Latin-American Alliance of Christian Churches in Sao Paulo, Brazil, to promote division in that part of the world. It has had some success in opening old wounds between the fundamentalist and other missionary groups in South America. In November, 1951, the ICCC created a Far Eastern Council in hopes of weakening the united witness of Christianity in the Orient. Their determination to stir up ill-will among Protestants of different viewpoints, coupled with their remarkable ability of perverting truth into falsehood, make the Amer-

* American Council of Christian Churches, 15 Park Row, New York, N. Y.

ican Council and its international arm increasingly obstinate barriers to the formation of a world-wide Christian fellowship.

The key figure of this extremist group is Carl McIntire, pastor of the 1,600-member Bible Presbyterian Church of Collingswood, N. J., and editor of the weekly tabloid, *Christian Beacon.** McIntire possesses a dynamic personality, an unusual preaching ability, a crusading zeal, and a sense of mission that has led him to call his movement the "Twentieth-Century Reformation." He was reared in the South and inherited a rigid Presbyterianism from his parents. After obtaining an A.B. degree at Park College in Missouri, McIntire traveled east to Princeton Theological Seminary. In 1929 the ultra-conservative scholar, Dr. J. Gresham Machen, withdrew to found Westminster Seminary in Chestnut Hill, Pennsylvania, and McIntire followed him.

By the time that McIntire was ordained, he had become involved in a life-and-death struggle to punish the Presbyterian Church in the U.S.A. for its broadened attitudes on certain social and theological questions. Led by Machen, the extremists became more and more punitive in their language and brazen in their deeds, until they had repudiated the regular mission board of the denomination. When they refused to follow the mandates of the General Assembly, they were ousted in 1936. McIntire was convicted of "disapproval, defiance, and acts in contravention of the government and discipline of the Presbyterian Church in the U.S.A.," "not being zealous and faithful in maintaining the peace of the Church," and "violation of his ordination vows."

Working with Carl McIntire in his efforts to discredit the ecumenical movement are an interesting assortment of extremists from various parts of the country. Harvey Springer, "the cowboy evangelist" from Englewood, Colorado, is one of the most important figures in the McIntire group. Springer is well-known for his past alliance with Gerald L. K. Smith, America's number one racist, and for his present association with Gerald Winrod, another outspoken antagonist of democracy and brotherhood. Other leaders in the American Council include W. O. H. Garman, an unfrocked minister of the United Presbyterian Church; T. T. Shields, rabid Canadian anti-Catholic who has a long record of controversy; Edgar C. Bundy, a self-proclaimed authority on communism who professionally stirs up maliciousness against the respected leaders of the church; and William H. Bordeaux, an ally of the current Zoll-led attack upon the public schools.

McIntire also receives support from a long list of other antagonists of the ecumenical movement. Among them are Verne P. Kaub, promoter of the brochure, *How Red is the Federal* [National] *Council of Churches?*; Robert P. Shuler, past Gerald L. K. Smith sympathizer and editor of the divisive *Methodist Challenge;* Merwin K. Hart, strong apologist for Franco Spain; J. Frank Norris (deceased), long-time enemy of the Southern Baptist Convention; and many more. Even the Northern and Southern Knights of the Ku Klux Klan have recommended the American Council.

In its assaults upon the ecumenical movement, the McIntire group presses four principal charges.

(1) *The ecumenical movement is modernist.* By hastily picking apart the thought of Protestant leaders, oftentimes misinterpreting them or quoting them out of context, the American Council concludes that they deny the historical faith and embrace an anti-biblical liberalism. One of the most dangerous of these popular heresies, according to the ACCC, is the notion of the Fatherhood of God and the brotherhood of man, which "is utterly in conflict . . . with all the teachings of the Lord Jesus Christ." Against this alleged apostasy, the McIntire faction has elaborated a "theology of separation," using as their favorite text, II Corinthians 6:14-18, beginning, "Be ye not unequally yoked together with unbelievers. . . ."

While other fundamentalists sometimes accuse the ecumenical movement of modernism, Carl McIntire and his "Twentieth-Century Reformation" certainly do not speak for "Bible-believing Christians," as he would have us believe. The fact is that most important fundamentalist leaders in the United States have repudiated this "separation movement." Dr. J. Elwin Wright, the father of the National Association of Evangelicals, regularly denounces the American Council in forceful language. Dr. Harold John Ockenga, revered fundamentalist pastor of the Park St. Congregational Church of Boston, has characterized ACCC's leaders as "barking dogs" and "gadflies." Billy Graham, William Ward Ayer, and other popular radio evangelists have expressed themselves against such divisive activity.

In turn, McIntire has attacked the position of these conservative leaders as "soft" and "soggy." He accuses them of "pragmatic evangelism, aiming at success by means of toleration and compromise." The ACCC refuses to co-operate with the Graham evangelistic campaigns. It has denounced the Youth for Christ, the Intervarsity Christian Fellowship, and other large conservative movements. McIntire has been especially abusive in his attacks upon the Pentecostal groups, which he calls a "most disruptive force" that stand "outside the classification of the historic position of the Christian Church." In effect, McIntire and his handful of followers assert that they alone have insight into the whole truth and that all other Christians wallow in heresy.

(2) *The ecumenical movement is pro-communist.* According to this charge, ecumenical leaders are members of communist fronts, their resolutions echo the party line, and their interest in bettering society proves that their real intent is to collectivize the world. True benevolence, according to McIntire, can grow only under the system of private enterprise which the Christian faith has given to the world. "The capitalistic system, in its ideal and essential ingredients, comes from no other person than the Lord Jesus Christ."

McIntire and the ACCC have had the most success with this communist charge. When John T. Flynn made his attack upon the Federal Council in *The Road Ahead,* he relied upon McIntire for some of his information and concluded his onslaught with a glowing reference to the American Council.

(3) *The ecumenical movement is*

* *Christian Beacon,* Haddon and Frazer Avenues, Collingswood, N. J.

pacifist. "Radical pacifism," says McIntire, "stems logically and naturally from denials of faith and the departure of the Federal Council from the teachings of the Bible." Force alone rules. It has been that way since Adam's fall and it will continue until Christ's return. "We should frankly concede that the vision of universal world peace is impossible of fulfillment."

As a result of this view, the American Council regularly has championed a foreign policy based upon America first, actually proposing preventive war against the Soviet Union. In 1948 it said: "For us to have the atomic bomb and, in the name of false morality born of a perverted sense of self-respect and pacifist propaganda, to await the hour when Russia has her bombs to precipitate an atomic war is the height of insanity and will, when the fateful war comes, be a just punishment upon us." Last year the American Council resolved that if there is a belief that Russia is preparing to wage war America "has a moral responsibility . . . to strike first using ways adequate and necessary to thwart the maddened purpose of the enemy."

When McIntire is shown that the ecumenical movement has not endorsed pacifism, but simply has acknowledged the right of the Christian conscience to work out this problem for itself, the Collingswood minister finds this "sufficient to condemn the Council before every true American. It has not endeavored to persuade the young people of the country that they should defend their country, and that they should beware of the spurious teaching of the pacifists."

(4) *The ecumenical movement is pro-Catholic.* It has sold out historic Protestantism, particularly by its "union with the Greek Orthodox Churches with their idolatrous mass, superstitious intercession to the Virgin and the Saints." Every step toward church unity is a "whistle-stop on the train back to Rome." When Dr. John A. Mackay, president of Princeton Theological Seminary, so much as referred to Catholicism as a sister communion, McIntire burst forth in indignation. "The historic Christian faith will never admit for a moment," he declared, "that the Roman Catholic testimony is Christian. Surely any thinking man can realize the unlimited implication of such a surrender." When Bishop G. Bromley Oxnam—surely no friend of the Pope—casually noted that Protestants and Catholics worship the same God, McIntire objected: "The truth is that we do not have the same faith. The difference between Romanism and Protestantism is life and death."

It will be interesting to follow the activities of the McIntire group during the years ahead. Perhaps his movement will collapse as soon as its aims and methods become widely known and as Protestants achieve greater unity and understanding of their common faith. Perhaps, on the other hand, the narrow dogmatism which the ACCC represents will gain added impetus in periods of anxiety and confusion. Some observers predict a gradual realignment within Protestantism through which the American Council is swallowed up by a larger and more moderate fundamentalist organization, such as the National Association of Evangelicals.

In any case, this "ministry of schism" is making a determined effort to call attention to itself and the disruptive principles for which it stands. Ministers and laymen alike are challenged to keep abreast of this current within American church life, however small it may appear upon the vast sea of American Protestantism. We must display the same zeal for bringing Christians together that others display in their efforts to pull them apart. Most difficult of all, we must seek an abundance of Christian charity that will permit us to render truth in the face of falsehood and love in the face of hatred.

Church Words; How They Grew

SHIBBOLETH

Before the people of ancient Israel were united into a nation, the tribes sometimes made war upon one another. One of the most famous of these conflicts was between Ephraim in central Palestine and Gilead, east of the Jordan River.

Gilead was led by a wise and fierce old chief, or "judge," called Jephthah. Under his guidance, Ephraim's forces were met in battle and put to rout. Since there was no quarter for the defeated, many of the Ephraimites tried to flee back to their own region.

Jephthah had anticipated this ruse, however, and had seized the fords of the Jordan. Neither army wore uniforms or insignia, so it was impossible to identify fugitives by their dress. It was common knowledge, however, that tribesmen of central Palestine were unable to make an "sh" sound. Sentries stationed at the river were instructed to stop all who attempted to cross. Then each man was ordered to say the word "Shibboleth." Refugees from Ephraim's forces invariably pronounced it *Sib*boleth. Betrayed by their speech, they were killed by their foes.

In 1382, John Wyclif published an English translation of the Bible, in which he spelled Jephthah's test-word "Sebolech." Editors of the King James Version, issued in 1611, returned to the Hebrew and printed the word as "Shibboleth." Made famous by Bible-readers of many generations, the test-word of the Hebrew general came to stand for any word or phrase by which natives can identify persons from outside their district. Then the meaning expanded, and *shibboleth* came to stand for the password of a secret society, or a catchword or a formula of any sort.—***Webb B. Garrison***

Pastors may use the above material in sermons and church bulletins. Please credit author.—Ed.

slants on the secular

IN PRE-TVA days there was a place in the Tennessee River known as "The Suck." As its name suggests, it was a dangerous eddy which drew everything that floated within its reach. Such a "suck" is the vicious narcotic traffic in America. Will Oursler (brother of the late Fulton Oursler) and Lawrence Dwight Smith have produced a volume, *Narcotics: America's Peril* (Doubleday & Co.), exposing the sinister business operated through a vast underworld of hoodlums reaching into many parts of the world.

In America the narcotic vendors are not content with the trade furnished by addicts, who through frustration or sickness take up the use of opiates. Now they create their own market by preying upon adolescents in high schools and youth in colleges. First the youth are sold "reefers," cigarettes made of marijuana. As a brain poison which strikes nerve centers, it destroys inhibitions and fear. Degenerate activities, sexual promiscuities, and aberrations characterize the "reefer parties."

The authors blame a careless report in 1944 on "The Marijuana Problem in the City of New York" made by a group of physicians and scientists for the slowness of New York officials to take steps to meet the threat of marijuana. This report minimized the danger of its use and questioned the need of a crusade against it.

But the record shows that marijuana is just an opening for larger business. Soon the "reefer" is replaced by heroin, cocaine, or morphine, and the hypodermic needle. When this stage is reached, regular shots are necessary and the addict becomes subservient to the unscrupulous dope peddler. High school girls, unable to purchase the drug, are pushed into prostitution and boys into lawless gangs. Drug addiction may be one of the principal reasons for the prevalence of all sorts of immoralities in our nation. One peddler selling to the apartment brothels in New York is said to average $1000 a day. At least 80 per cent of the prostitutes, the authors say, use drugs. Habitual use of narcotics is the major force that drives the girls into the brothels and feeding them their daily rations holds them in line. Obviously the core of the dope problem is its breaking down of the will of the individual. It enslaves its addicts.

This suggests the depths of depravity into which both buyers and sellers are reduced by the illicit drug industry. Yet a history of the traffic shows that some respectable governments have been identified with it and reluctantly relinquished the profits derived from it. The Dutch East Indies Company for a long time monopolized the opium traffic. In fact, the Dutch took the innovation of smoking which Sir Walter Raleigh brought back to England from America, and developed a smoking blend of tobacco and opium. This concoction, sent first to Formosa, soon swept the China mainland. In time tobacco was left out and opium only was used. Later, in the struggle for the narcotic business, the British drove the French out of India and took over the opium traffic with China. China, debased by the drug, resisted the nefarious traffic and the British, under the pretense of defending the principle of free trade, humbled the Chinese, and compelled the opening of China's four principal ports and the ceding of Hong Kong in perpetuity to Great Britain.

To the credit of our nation, from a diplomatic point of view, it has always been against the traffic in narcotics. In 1844 the Sino-American Pact committed our nation to use its influence to stop opium imports into China. This, the record shows, has been sincerely done except in one instance when an American diplomat disobeyed the orders of our government to reassert the antiopium clauses in the treaty.

To an American, Episcopal Bishop Charles H. Brent, belongs the credit of making the first move leading to international action on the opium problem. It was he who induced President Theodore Roosevelt to call the first conference on its use at Shanghai in 1909. He served as chairman at Shanghai and at two later conferences, the Hague, 1911, and Geneva, in 1925. When the Indian Government hedged because of losses in revenue from the narcotics trade, Brent denounced any effort to make a compact with evil and declared that "we cannot compromise with a curse."

The traffic in habit forming drugs is aggravated by production exceeding the amount needed for purely medical purposes. Much of the excess now seems to be in the hands of persons who belong to the Maffia, a band of international gangsters, supposedly headed by Charles "Lucky" Luciano. Luciano was deported by this country to Italy. He is a product of the East 107th Street section of New York—the so-called narcotic capital of the world.

Investigators of the sources of illicit narcotics continue to find connections between Luciano, the Maffia, and the flow into this country. Recently he turned up in Cuba with plans to establish a syndicate with headquarters in Havana to pour narcotics directly into America through the Florida Keys. Drastic threats of the Bureau of Narcotics to cut off morphine and other narcotics for medical use in Cuban hospitals caused his visa to be cancelled.

The Senate Committee for investigating crime in this country suspected ties between Luciano and Frank Costello. There is little doubt about close connections between the underworld in this country and the international drug syndicate headed by Costello's friend in Italy, Luciano. The vigilance incited by the Kefauver hearings must not be relented. With the supply of narcotics at an all-time high, dope peddlers and their unscrupulous overlords must be apprehended. The danger the traffic bodes must not be minimized.

In addition to prosecuting the vendors of narcotics, constructive aids for rehabilitating the addicts must be encouraged. Education showing the dangers inherent in all kinds of opiates, the techniques used to spread addiction and the intimate association the illicit drug syndicates have with all forms of vice, must be exposed.—***John O. Gross, executive secretary of the Division of Educational Institutions, Methodist Board of Education.***

BIBLE STUDY

Unashamed of the Gospel

By OTTO A. PIPER

"There is no way of proclaiming the gospel of Christ except by preaching that he died for our sins, mine included," says the professor of New Testament Literature and Exegesis, Princeton Theological Seminary. He offers here a commentary on Romans 1:16.

IN HIS opening words of the Epistle to the Romans, Paul makes a statement that is rather perplexing. He writes: "*I am not ashamed of the gospel* (1:16). This sentence is to indicate the reason why he intended to come to Rome. That he should give a reason for his desire to see the Christians there is not surprising. But why, after having stated his reason in verses 13-15, should he consider it necessary to give a second reason in verse 16? He seems to know that the Christians who went to Rome did not proclaim the gospel there because they were ashamed of it.

It is certainly more than a gratuitous guess when we say that there must have been a time when Paul himself felt inhibitions at the idea of going to Rome. At first sight, it is strange to think that a man should be fully aware of his apostolic commission, or of his ministerial dignity, which is rooted in the office of the apostles, and yet be in doubt as to the appropriateness of proclaiming the gospel. But Paul must have known from his own experience how great the temptation is to be ashamed of the gospel. He certainly did not want to boast of his evangelistic fervor or disparage fellow Christians by making this statement. Rather, the succinctness with which he states the reason why he is not ashamed discloses the mind of a man who has given long and serious consideration to this problem and has overcome his own inhibitions. The gospel, he says, comes from God; it is power, and its aim is salvation. These three facts prompt the apostle to proclaim the gospel everywhere, no matter how great for other reasons the temptation may be to be ashamed of it.

The Living God

Strangely enough, it is for the very reasons adduced by Paul that other people feel ashamed of the gospel. Because the gospel comes from God, it does not seem to have anything in common with the world. The reason why science has become so popular with modern mankind is people's interest in the facts of this world; whereas the ideas of Christian theology seem to belong to an entirely abstract world. It was not different in Paul's day. No matter whether the philosopher presented his wisdom or the mystagogue offered his gnosis, they were talking about the world in which people were living; they could point to the facts of experience supporting their views.

The apostles came with a message that pretended to be given by the Messiah himself upon the authority of an invisible God. They spoke of a heavenly kingdom, which seemed in no way to square with the experience of daily life. Yet what convinced Paul of the truth of the gospel was the very fact that it had become an experience to him. In his pharisaical world, God had been a transcendent being, fully separated from the world. But on the road to Damascus he experienced that the God of the Christians was a personal being, who takes an interest in the lives of individuals and nations, who speaks to them and who tangibly interferes with their lives and destinies.

There is many a minister today who never had that experience. The result is that he substitutes a general philosophy of religion or a system of ethics for a message built upon the Gospels. There can be no doubt that the way in which Kierkegaard and Barth have at times spoken of God in his absolute otherness has created a similar idea of a purely transcendent God in the minds of their followers. The result is a highhanded treatment of the miracle stories in the Gospels, lack of an understanding of God's work in history, and a view of Christian ethics which completely formalizes it, so that only the absolute commandment of love, the total depravity of man, and a theory of purely forensic justification are left to the bewildered preacher. But what is such a theology but an expression of one's being ashamed of the gospel as we have it presented to us in the first books of the New Testament!

It is the factual character of the gospel which makes it such a powerful rival of and challenge to the "realism" of both the common man and the sophisticated person. In the gospel, it is Paul's contention that we are confronted with a God who makes himself felt in the happenings of this world, and whose activities cannot safely be neglected or ignored without great detriment to truth itself.

Out of a genuine understanding of the gospel, the reformers had clearly contrasted the experience of the living God of the Bible with the abstract concept of God, which formed the starting point for the speculations of schoolmen and philosophers alike.

The fact, however, that for the teaching of theology an academic degree was required, and that the Continental theological faculties were part of the general university system, had its fatal effects upon the minds of many theologians and preachers. Instinctively, they measured the value of a theological work primarily by its agreement with the general requirement of academic scholarship, rather than by the author's allegiance to the biblical truth and the depth of his spiritual insights. In our days this perversion of perspective has reached the point where theologians are willing to tolerate any heterodoxy and heresy, provided it is presented in a scholarly manner; whereas, adherence to the biblical truth is sometimes considered as being evidence of a lack of scholarship. What is this attitude but an expression of their being ashamed of the gospel?

The Power of God

The second reason why an apostle or a minister of the church may be ashamed of the gospel is to be found, according to Paul, in the fact that such a man is unaware of the effective power of God. The gospel seems to him to be good for man's edification. But you cannot build empires with the gospel. I am not surprised that so many businessmen tell their ministers that you cannot do business on the basis of love. But what really surprises me is the fact that ministers and theological professors should keep their peace in the presence of such objection. Of course, these people are right when they deny that the gospel leads to worldly success and power. We have no divine promise that in Christ we are called to obtain places of worldly honor and influence and to win the riches of this world for ourselves. But if we don't say this to our laymen, we are ashamed of the gospel.

If Paul had been anxious to make a good career, he would better have remained a Pharisee at Jerusalem. But to him the gospel was a way on which one enters through tribulations into God's kingdom. Thus in all the manifold sufferings and disappointments of his life, he was sure of the power of God as manifested in the gospel. He knew that he might perish in the course of his work. Nevertheless, the gospel would triumph in every catastrophe, as it had done in the death of the Lord. He was also sure that the power of God was so utterly superior to all the powers of evil that hold their sway over this world that to those who love God all things, including the adversities of life, serve for the good. That was the reason why Paul gave up completely to be concerned about the success of his work.

It is the importance we assign to success that poisons the modern Christian's mind. It vitiates the thinking of the churchmen who are ready to compromise if thereby an increase of the power or the revenue of their church body is to be gained; it perverts the message of the preacher who is concerned with the praise of men rather than with the salvation of perishing souls; it mars the teaching of the theologian who turns to sociology, psychology, and economics as substitutes for the gospel because he cannot see how through his word ("mere words") God should be able to accomplish anything in this world. Poor men! They are ashamed of the gospel, and how little they get in exchange! The businessman and politician will grow disillusioned and cynical in their outlook, and while they may be content with the kind of life they live, it becomes a center of moral disintegration in the very midst of the empires which they are building up.

Similarly, a minister is ashamed of the gospel when, instead of proclaiming the power of Christ, he preaches what his congregation wants him to say; for example, words about common decency and friendliness. Do not misunderstand me. I do not want to disparage decency and friendliness. But it did not require the coming into the flesh of the Son of God, nor the toil of his ministry and the bitter agony of his death, to teach people that life is nicer when we deal with each other in a friendly and decent way rather than follow our unbridled selfishness and passions. Jesus taught us that we were destined for a greater life than that, and that in him we would have power to live it. Anybody who fails to proclaim the new life in Christ which the power of his Spirit alone can engender in man's heart thereby indicates that he is ashamed of the gospel.

The Supreme Goal

There is a third reason why a man, and a preacher at that, may be ashamed of the gospel. It is, as Paul reminds us, on account of the fact that the gospel is a divine power that aims at our salvation.

There are people to whom the divine redemption is not enough. They will argue that after all man lives because he wants to be happy in his life, not just in order to have his sins forgiven. God's saving power, according to this philosophy, should not be presented against the dark background of God's wrath and the coming judgment, as the New Testament does. Rather, it is felt that we need a modern, "positive" gospel in which Jesus is presented as the symbol or the illustration of the fatherly love of God. There is no objection against emphasizing that aspect of Christ's work. But a presentation that neglects all the other facets of his life and ministry is no longer the gospel, though the preacher may still place Jesus in its center.

But there is another way, too, of being ashamed of the gospel on account of the fact that redemption is its ultimate goal. The apostle knew that the gospel hurts one's pride. A person cannot bear life unless he is able to respect himself. But the gospel reminds me that the natural basis for my self-respect is rather shaky. It makes me feel good to compare my actions with those of other people over whom I may excel. But the gospel tells me that the good works I am able to do when I believe are rendered possible by the operation of the Holy Spirit in my heart. I do not deserve any personal credit for them. Thus the gospel compels us to admit that in God's eyes we are no better than other people, whose crimes and evil deeds we rightly despise. And yet, there can be no remission of sin save for those who sincerely confess that they belong to the mass of sinful people.

There is no way of proclaiming the gospel of Christ except by preaching that he died for our sins, mine included. Yet once we have realized

(Continued on page 17)

Theology

By
HARRY W. CAMPBELL

The Faith Wears Well

The God of "Absolute Benevolence" ("Our Outworn Theological Language," July) may be an appealing theory, but he is not the God and Father of Jesus Christ, says the pastor of Culver Methodist Church, Culver, Ind.

Virgil A. Kraft, exponent of the "Doctrine of Absolute Benevolence," digresses farther and farther from both Methodism and Christianity. He fails to define his doctrine for us, but it seems apparent that his Absolute Benevolence is synonymous with that form of universalism which has been recognized heresy for 1,300 years.

The heresy continues in our day for two reasons. First, there are those among us (and clearly Mr. Kraft is one) who would reject the fact of sin and the notion of punishment. The humanist rejects sin and calls it glands. The quasi-psychiatrist disavows sin and calls it disintegration or a fretful libido. The sinner scoffs at sin for rather obvious reasons. And the universalist, victim of these faulty reasonings, succumbs to them, disallows sin, and claims to find Christian reasons for doing so. Here arises the second reason for the heresy's vitality. This is the failure to distinguish between the benevolent God of love as revealed by Jesus Christ and the man-built God of the doctrine of Absolute Benevolence. The latter is a God who loves not wisely but too well.

Mr. Kraft points to those who include the atonement in their theology. They are, he says, either sentimentalists or literalists. Both groups appear to receive his opprobrium, because the dictionary has not redefined atonement for a long time. But atonement, according to Webster (and dictionaries are, as Mr. Kraft says, what literate people live by) does not mean "appeasement." It means: "literally, a setting at one. The state of, or act of bringing into concord."

To charge the ancient faith of the church, therefore, with painting a portrait of a vengeful, capricious, blood-lusting God, is to ignore both the meaning of atonement and the revelation which brought atonement to the attention of men. Admittedly, the Augustinian ransom theory has defects, not the least of which is its implication of a duality of absolutes at work in the universe. Thinking Christians, however, discovered those defects generations ago. So also were the defects of the Anselmic theory laid bare, even by Anselm himself, who could not quite fathom how God could punish a sinless victim. But man struggles to understand his God, and Abelard laid the footings for the moral influence theory according to which the cross may lead men toward God simply because they catch a vision of his love. The love of God becomes, to these visionaries, a beckoning, pleading beacon to the way of consecration and renunciation.

Love one another. You must . . . be perfect, as your heavenly Father is perfect. These are the Lord's admonitions. And he shows us the human possibility of such love and perfection as he goes to the cross. To be sure, the cross was the natural consequence of his life. But that Jesus met the consequences head-on is the (at least) next-to-final revelation of the possibility of God-approved perfection achieved in human flesh.

What about hateful lives? What about lives that lead to imperfection? They lead away from God. This consequence is emphatically that of man's own act (sin, again). Such a truth as this does not induce man to be careless or irresponsible. It punctuates the more positively man's essential responsibility to God.

The atonement cannot but be both mysterious and inevitable. Mysterious, because we cannot comprehend the God-man in terms of our twentieth-century physics. Inevitable, because it leads men surely toward God, as sin (the denial or refusal of the atonement) surely leads men away from him. Christ's beckoning finger on the road to perfection is no new brew forced into an old skin.

To discard the term "divine judgment" in favor of "moral judgment" is to run the risk of supposing that man's morals are God's morals, hence that judgment is foreseeable by man in the more or less immediate future. It is erroneous, of course, to interpret God's judgment as capricious or spiteful. Jesus Christ showed us that error and so corrected the Hebrew notion of such a God. But to say that God created an order in which pain (or judgment) follows as the inevitable consequence of specific acts and then to say that God did not also create the consequence of those acts is fallacious.

It has been said that there is a distinction between permissive penalties and inflicted penalties. This is self-evident. However, Mr. Kraft in an earlier article (THE PASTOR, Sept., 1951) lays down the unequivocal statement: "God is not a judge." And he insists, "God is only the Christlike suffering servant of life." Here is a serious misconception of God. God is not "only" the Christlike suffering servant. He is also the Creator of all things. God is not only "in" the moral order (see the earlier article referred to). He is the Builder of the moral order. In creating an order and providing for permissive penalties, God is also Judge. It is the voice of the judge which says "Do this and you shall be blessed. Do that and you shall not be blessed."

The old faith is not outworn. It wears remarkably well, having broken many an anvil of heresy upon which men have tried to bend it to new shapes. The faith leads us toward a goal of God-acceptability, or it resigns us to the divinely created judgment of separation from God for our sins.

The "Doctrine of Absolute Benevolence" would have us believe in a God with whom "everything goes and everybody wins." A comfortable, appealing theory, perhaps, but this is not the God and Father of our Lord Jesus Christ.

The Crisis of Doubt

By CARL MICHALSON

This is the final article in the series on "Faith for Personal Crisis." The author is associate professor of Systematic Theology and Philosophy of Religion, Drew Theological Seminary, Madison, N. J.

DOUBT becomes a crisis for persons when the ardent desire to believe conflicts with the difficulty of believing.

The desire to believe may be something genuinely personal. One may be acutely aware of a need the satisfaction of which has become associated with the Christian religion. The need may be moral, involving the power to meet the demands one's ideals exact. It may be intellectual, having to do with the calculated direction of one's life. It may be emotional, or affectional, stemming from a painful lack of fellowship with others.

The desire to believe may just as well be quite traditional, growing out of a habit of thinking. The customary thought patterns may be given a certain commanding vivacity by the emotional loyalties surrounding them. "This was the faith of our fathers." "As my mother often said . . . !" Family, friends, influential adults such as pastors and teachers become identified with the beliefs that bid for our loyalty, and we simply do not desire to offend these people. Sometimes one is even bound by an institutional loyalty: one's home church, one's alma mater, or the religious mores of one's community.

Doubt is never a crucial situation for someone who has nothing to lose by doubting, someone who has no desire to believe. But when the personal yearning to believe comes into collision with situations which stubbornly make belief difficult, crisis ensues.

What are some of these doubt-producing situations in our life today?

Rationalism. "Prove it!" By which is meant, if what you affirm in your faith cannot answer to the verification of scientific experience or to the demonstration of philosophical logic, it is intellectually irresponsible of you to accept it. The human mind is a kind of watch dog in man that will let nothing pass which is not coherent and unitary. Rational man is keenly sensitive to inconsistency. The mind is also furnished so splendidly it ranges freely as if it were responsible to nothing but itself. "To thine own self be true!" In so doing the mind sets up resistance to anything outside itself that poses as an authority.

Pragmatism. "Does it do what they claim it does?" Does it make for better lives? Are one's prayers really answered? There is a persistent unwillingness to appropriate unreservedly what is not first demonstrated to be efficient.

Scientism. Can I verify it by tests and measures? Can I accept it provisionally, as one accepts hypotheses? I call this "scientism" not to slander the scientific method but to suggest that when the scientific method is carried over into the area of religion it is out of its element, operates ineffectively, and should go by a different name. ("Scientism has become the most dangerous pseudo-religion, pseudo-metaphysics, and pseudo-theology that has ever been devised" Richard Kroner). This transference of scientific and technological attitudes into matters that concern one's personal destiny is not generally deliberate among laymen. Yet by sheer inertia the layman who works six days a week in a laboratory or a shop carries his usual methods of thinking into the pew with him on Sunday.

Humanism. Is not the world sufficient and self-explanatory?

Other faiths. What says *your* way is *the* way? The general democratic spirit that characterizes our life together in hetero-religious communities is a great sociological triumph. What is it doing to one's loyalty to his own faith?

Secularism. There is a persuasive assumption in society that religion is defunct. This assumption is often rooted in a materialistic or a hedonistic mentality.

Fear of loss of status. "What would so-and-so say?" It is difficult for a man to keep alive his Christian witness in a circle upon which both his livelihood and his sense of self-importance depend, yet in which there is no use for religion.

Fear of guilt. "If I am to believe this, must I give up one or another of my 'vices'?" This is as often an unconscious as a conscious situation. The standards of religion may represent a threat to one's unwholesome orientation to life—his political viewpoint, his business practices, his sexual relations, his socially approved though slightly traumatic break with a pietistic past.

Faulty understanding. "If Christianity believes *that* . . . !" But so often Christianity does not. People sometimes abandon as the Christian faith what Christianity itself has never really held.

Insensitivity. "What's the point of it?" No one who is unawakened to the seriousness of life is apt to get the point of Christianity. Many people mature extensively in cultural acquisitions without ever maturing intensively in the depth of life's meaning.

Now, then, when the desire to believe—"I ought"—conflicts with these barriers to belief—"I cannot"—a man is pulled apart inside and crisis is imminent.

The final seriousness of this crisis of doubt will depend upon the quality of the doubt, for there is more than one kind of doubt. There is *intellectual doubt*, what might be called scepticism. It finds certain concepts

to be unreliable, therefore it doubts them, and this doubt is unbelief. There is another kind of doubt, however; there is *personal doubt.* This might be called suspicion, or mistrust. This kind of doubt is present in personal relations, and charges persons with being unreliable or untrustworthy, therefore it doubts them, and this doubt is infidelity. One cannot be faithful to a person he cannot trust.

There are three kinds of cure for doubt, and the effectiveness of any one of them depends upon the kind of doubt at issue. There is a significant difference between scepticism and suspicion, between intellectual unbelief and personal mistrust. Not to know that difference in approaching crises of doubt is a methodological blunder. Intellectual doubt is intellectually curable when intellectual doubt is of matters which are intellectually demonstrable. Personal doubt is curable only in the dimension of meaningful personal relations. Intellectual doubt of what is intellectually undemonstrable must be resolved in the dimension of personal relation.

Kinds of Doubt

A young man may announce to his parents, "I am going to be married." His parents may reply, "To her?" The parents may then indulge in an intellectual unveiling of the young lady's faults—she has no musical talents, she is poorly trained in home economics, it is even said her personal habits are in question. "But, mother, you don't even *know* her!" Is the young man's protest valid? Is it possible that this rather detailed intellectual information the parents possess does not add up to knowledge? What course shall the young man take in the conversion of his parents' attitude? Will he prove the young lady concerned *is* domestic, *can* play the piano, will stop smoking cigarettes before the wedding takes place? Or will he quietly bring the young lady into the home socially, so that the parents *can* get to "know" her?

It is futile, Christianly, to attempt to resolve personal doubts about God on an intellectual basis. To be sure there are some bona fide intellectual doubts that can and must be cleared away before personal faith is likely. Is it true that God wills the suffering of the world? Is it true that I am a sinner because Adam was? How can I, a twentieth-century, scientifically trained man, accept everything in the Bible as true when the Bible is obviously written against the background of a first-century science? These things must and can be answered. However, to disperse an intellectual doubt is not necessarily to create a personal faith.

Beyond Intellect

There are also some intellectual doubts that *cannot* be cleared away intellectually. I know, for instance, of no effective way of proving God's existence to anyone who does not already either believe or wish to believe that God exists. As long as intellectual doubt sets up a barrier to personal faith, and as long as there are some intellectual doubts that cannot be intellectually dissolved, doubt has a very critical effect upon the possibility of faith.

May I delineate what I mean. *The nature of the Christian truth requires trust.* The existence of God in the Christian faith is such that one must take an attitude toward him. One must take sides. There is more here than simply an intellectual willingness to consent to the possibility of his existence. God is a personal sovereign working out his destiny in history. He is not an idle object one may circle about intellectually in an interminable suspension of judgment. He is moving ahead in the ongoing affairs of life in much the same way in which "the Twentieth Century Limited" moves ahead. He who hesitates is often lost.

Intellectual doubt inspires not simply scepticism but *mistrust. He that is not with me is against me* (Matt. 12:30). Sceptical suspension in the face of the divine movement in history thwarts trust. Scepticism is thereby a positive barrier to the Christian faith.

By that I do not mean that intellectual doubt is inconsistent with the Christian faith. Doubt is a wholesome instrument. It prunes many a dead branch from the life of faith. Intellectual doubt, if it is carried on from *within* personal trust, is a completely positive factor. It is impossible to doubt with the bottom of one's heart and believe with the top of one's mind. But it is quite possible and even desirable at times to doubt with the top of one's mind while believing with the bottom of one's heart.

St. Augustine complained, however, about the audiences before which the magicians and jugglers of his time performed. The clever heads in the front rows would spend the entire duration of the act straining to detect flaws in the act. By the time the act was over, they had scrutinized themselves out of a very entertaining show. I shall never forget the occasion when the desire to *see* led me to a front seat for a Philharmonic concert. For the most part I did not *hear* the orchestra: I heard only the tympani which happened to be closest to my side of the stage. And even that noise was disfigured by my spying a hole in the cellist's sock. To appreciate a Philharmonic orchestra one should sit far back, for this is one of the things that respond better to hearing than to sight. But people will continue to press their intellectual eye-balls against the Christian truth in hope of seeing through it.

'Tis ye, tis your estrangéd faces
That miss the many-splendoured thing.
(Francis Thompson)

To be a Christian, *trust is required, yet it can only be inspired.* Human nature cannot be coerced, especially where it is a matter of personal relations. When the interior freedom of human life is understood and when the freedom of the Holy Spirit which *bloweth where it listeth* is understood, it will also be understood that there is no short and easy way of inducing belief. Every pastor knows this about his own children. What is true in one's family is true also among one's parishioners.

What, then, is the prerequisite in terms of human attitude if doubt is to be dispersed by trust? A deep personal concern. For faith is born of seeking. A fair understanding of the faith. For faith is born of sound doctrine. A willingness to accept the personal consequences of faith. For faith is born of obedience.

Boston University's Counseling Service

By
J. CARLETON GREEN
and
GEORGE D. GOODWIN

Boston University Photographic Service, Boston.

PEOPLE coming to Pastoral Counseling Service for consultation bring a variety of personal problems: vocational and marital difficulties, loneliness and grief.

BOSTON University's Daniel L. Marsh Chapel was the setting for dedicatory rites which, on January 15, 1952, officially presented the School of Theology's new Pastoral Counseling Service to the public.

Originally scheduled for the smaller Meditation Chapel, an overflow crowd necessitated moving the ceremony into the larger place of worship. Here, addresses were given by Harold C. Case, president of Boston University; J. Wendell Yeo, dean of the School of Education; and Rollin J. Fairbanks, of Episcopal Theological Seminary. A litany of dedication was led by Walter G. Muelder, dean of the School of Theology, and Franklin H. Littell, dean of the Chapel. The prayer of dedication was made by Bishop Lewis O. Hartman.

The warm support of the new Pastoral Counseling Service, as evidenced in the unexpectedly large attendance at the dedicatory service, is matched where it counts, in the gratifying number of requests for help which this service has received since the first days of its activity. The maximum person-load for the present staff very nearly has been reached during the first four months of operation.

During these months 135 persons were seen, with the number of interviews totaling 322. There are at this writing, six counselors on the staff, each of whom is giving, in addition to other commitments, at least four hours each week to the counseling service. Paul E. Johnson, professor of Psychology of Religion, Boston University, is chairman of the staff. James H. Burns, chaplain, Massachusetts General Hospital, Robert C. Leslie, chaplain, Boston Psychopathic and Boston State Hospitals, and John D. Copp, pastor of the Congregational Church, Sudbury, Mass., were other members of the initial counseling staff. The writers, J. Carleton Green and George D. Goodwin, both of whom held full-time pastorates for several years before returning to Boston University for graduate study in the field of counseling and pastoral care, were later added to the staff.

The idea for this counseling service, as a practical implementation of the God-man concern of his psychology of interpersonalism, originated with Paul E. Johnson. Dr. Johnson discussed this idea carefully for many months with graduate members in the Department of Psychology of Religion and with members of the faculty

and university administrative personnel. The soundness of the idea commended it to university officials.

Albert V. and Jessie Danielsen, members of the advisory committee, are consecrated lay people ever alert for more effective avenues of Christian service. They have guaranteed money for a major part of the necessary expenses of the counseling service by means of a five-year grant from the Danielsen Fund. In addition to this financial support, they are undergirding the work of the staff by a warm but unobtrusive personal interest.

The introductory statement of purpose, mailed out to ministers of greater Boston, allied professional people, and friends of the University, said:

"In the stresses of living today in our world, people are often anxious. It is natural to be concerned about the health and happiness of those we love, to want the best in life and wonder how to attain these values, to seek to know how to make important decisions, to feel anguish over past mistakes, to suffer in the separations and losses that come with tragic finality, or to wonder what is our responsibility to God and fellow men. To release these inner tensions and come to clearer understanding of oneself, it is good to talk things over with a trusted counselor. . . ."

The validity of the assumptions made in this introductory statement has been amply demonstrated in the types of problems presented by persons seeking help. There have been those seeking vocational guidance, others wanting premarital counseling, still others asking for help in solving marital difficulties. Some have come because they cannot any longer, alone, deal with loneliness and grief. There are parents troubled about their relationships with their children. There are those who have blundered morally and are trying to find the way back to self-respect. There are others who are tired of being afraid and want to find a way to free themselves for personal growth.

The counseling service, in its first month, dealt with the kind of problems that the alert pastor-counselor is likely to find in his own parish—even to the professional panhandler. One of the first persons to apply for help was a man who wanted "just enough money to get home to New Jersey" where, he claimed, he had a job and a home waiting for him. He made the rounds of Greater Boston ministers, and on learning of the new Pastoral Counseling Service, decided to recognize its existence with an exploratory visit.

His visit, however, did emphasize the variety of problems, both in nature and depth, and the varied walks of life represented by the persons seeking help from this counseling service. Students, parents, housewives, mechanics, businessmen, ministers, physicians, nurses, teachers, the unemployed, the distraught have been represented by those who have come seeking help. Persons of various faiths, or none, have been accepted without preferment.

Problems presented have ranged from mild neurosis to severe psychosis, from personal anxieties to improving human relations. Forty-two of the persons who came in the first four months were from the Boston University student body. Ninety-three were nonuniversity clients.

The counseling service has received excellent support from the public at large. In the four months thirty-two persons were referred by Greater Boston clergy, ten by Boston University School of Theology students, six by Pastoral Counseling Service staff, ten by university personnel, one by social agencies, eleven by friends or relatives. Sixty-five of the total of 135 came on their own initiative to inquire about the service and to arrange for counseling.

As has already been indicated, several persons who have sought help have presented problems of mental illness too severe to be treated by anything short of institutional care. Others require more time and skill than is feasible for the counseling service to provide. It was recognized at the inception of the service that this would occur and the initial statement of purpose included the following:

"Pastoral Counseling Service does not have the answer to all problems that may be presented, but so far as possible will seek to open channels of growth toward vital fulfilment. This will be possible only by effective collaboration with related services in Boston University, in the churches, social agencies, hospitals and other public and private resources of the entire community."

Those who brought problems beyond the resources of the counseling service were referred to appropriate counselors best able to help. A decision to refer is generally made by the entire staff, which in addition to the six pastor-counselors includes a clinical psychologist, Charles Leef, and a psychiatric social worker, Ethel Van Dyck. A psychiatrist is also available for consultation. The staff meets once a week for a discussion of counseling problems. After the "counselor of the day" has presented a summary of his interviews and an appraisal of the problem and its ramifications, other members of the staff discuss the material which has been presented, shifting through it carefully for additional facts which may have been overlooked previously. The staff then attempts to see what those facts mean and how this knowledge may best be used to help the person whose problem has been under discussion. The secretary for Pastoral Counseling Service sits in on staff meetings and keeps a record of the proceedings and decisions made. These records are available for study by members of the staff if review of the discussion is necessary.

Every attempt is made to see these problems as belonging to persons who live in relation to other persons. Care is taken to avoid the impersonal implications of "case-study," personality typing, or other generalized classifications which may result in depersonalizing abstraction. Believing that God is the creative center of the counseling relationship, each member of the staff attempts to function within this focus.

Above all, the counselors hold it of first importance to remember that they are pastors, ministering in the spirit of Christ. As such, these pastor-counselors are not interested merely in adjustment to life situations but more basically in that personal growth which leads on to enlarging maturity and fulfilment of undeveloped potentialities.

The Counselor's Workshop

Each month this section presents a pastor's report of an interview with a person (or persons) seeking help in facing some problem. This month's report concerns a young boy who has decided that there is no God. Evaluations by our consultants follow the report.

Doubt

Introductory Remarks. Paul is a thirteen-year-old boy, a high school freshman, youngest child in the family of three boys. The other boys are eighteen and twenty-three. No one in the family has ever attended the church or shown any interest in Paul's activity there. He attended church school until he reached seventh grade and then dropped out. He has always appeared an unusually quiet boy but very co-operative. He has been reluctant to take any place of importance but is always willing to do behind the scenes work. Though he has stopped coming to church school, he has remained active in the RIPS and this month was elected president of the group.

He was on my list of youngsters eligible for church membership classes, and he showed no interest in this prospect so I suggested at a Sunday evening meeting that he might come in and talk to me about it. He set a time on the following Saturday morning when this interview took place. I had made no further effort to remind Paul of our planned conference and so I was rather doubtful as to whether he would remember to come. However, he did not forget; he arrived on time.

The Call

Pastor. Hi Paul! glad you came. Let's go into the parlor where we can be comfortable while we talk.

Paul. I just don't want to join the church. Anyhow, my folks are Methodists.

Pastor. Oh, they attend the Methodist church down here?

Paul. Well, no, they don't go to church, but my grandfather was the minister of that church for a long time.

Pastor. Then you would like to join somewhere where your family has an interest?

Paul. No. Even if I weren't a Methodist I wouldn't join the church.

Pastor. It just isn't important to you that you become a member of a church, is that it?

Paul. I guess it's important, that is, well . . . I feel . . . I feel uncomfortable in church.

Pastor. You don't feel at ease because you don't understand the procedure or the sermon.

Paul. No, it's not that. . . . It's not the sermon or anything. It's the whole church. . . It's funny. . . I can't really explain it. . . You know I wanted to be in the choir but . . . but then I have to go in the church, and I feel so . . . so . . . funny. I did join the choir once. . . Mr. G. says I have a pretty good voice. . . I guess I must have a pretty fair voice or he wouldn't say that. . . It can't be so bad. Anyhow, he let me in the choir. Then the first Sunday I went in the church. . . I didn't know what to do, and when they went out I just stood there until they were half way up the aisle before I woke up. Boy, I sure felt silly.

Pastor. It made you feel pretty foolish, and now you don't want to be in church and have another experience like that.

Paul. No, it's not that, that's not why I feel so funny in church. It's. . .

(*After a long pause during which Paul just sat staring down at his hands.*)

Pastor. You only feel ill at ease in church, Paul?

Paul. No, that is, I feel funny when I have to get up on the stage at school or something at RIPS.

Pastor. Afraid people won't approve of you.

Paul. No, I guess people like me well enough, they must, don't you think? Yes, I guess they like me as well as anyone else. . . Maybe they even like me better than most kids. They elected me president of the RIPS. . . They must like me some or they wouldn't do that . . . um . . . hm . . . they must like me okay.

Pastor. You're not afraid of people then?

Paul. Nope, I can make myself face people and get up in front of them, but I can't sit in church. . . I just feel so uncomfortable I can't. . .

Pastor. It's not the people in church that make you feel funny, it's something else about the church . . . even about our worship services at RIPS meeting?

Paul. Yes, I feel it there too . . . so uncomfortable . . . I just can't stand to sit there. . . I can't.

Pastor. You don't feel like you belong in church.

Paul. Well, not exactly. I'll bet there are about 30 or 40 per cent of the people who come to church every Sunday that feel just like I do, that is, I mean that don't believe in God.

Pastor. You don't believe in God and when you're in church you feel like you're being dishonest—by being there.

Paul. That's it. I just can't go in church anymore. . . I can't. . . I don't believe in God and . . . never will. (*At this point Paul was very emotional and bit his lip and moved restlessly in his chair before going on.*) You see, I used to pray all the time. . . Nobody knew I was praying but I just always prayed. I never prayed for anything for myself. But like during the war . . . I wasn't very old but I used to pray hard that the war would end but it didn't. . . It didn't and lots of people were killed and homes wrecked and. . . Well, I prayed for other things too, like when my aunt was in an accident I prayed that she would get well. She wanted to so much . . . she wanted to be doing her housework and things. I don't know why but she did. And instead of getting better she got worse. She finally got well but . . . there just can't be any God. Now just look, there's another war and any day now my two brothers will be going in the army and might be killed. Nobody can make me believe in God.

· (*We were interrupted at this point by a telephone call. I did not take the call but the interruption disturbed Paul and there was a long pause.*)

Pastor. Everything makes it look like there isn't any God.

Paul. It sure does. . . I like astronomy and that makes me think more and more there is no God.

Pastor. You don't think coming to the Communicants' Class would help you understand some of these things.

Paul. It's no use. . . They always give the same answers, "God didn't want it that way, that's why your prayers were not answered." Well, if God wants a war I don't want God.

Pastor. You don't think there is any answer to your problem.

Paul. Nope, all these things that are supposed to be proofs of God are just coincidence . . . that's all. . .

Pastor. I don't have any more time today Paul, but perhaps you would come in and talk with me again, if you think it helps to talk to someone.

Paul. Well, I dreaded coming here this morning, I really did. . . I could hardly make myself come. Finally it was too late for me even to eat breakfast but I came because I told you I would. I don't think I want to come back and talk to you but if I decide to can I tell you at RIPS?

Pastor. That'll be fine, Paul.

Paul. So long, see you tomorrow night.

Pastor's Comments

I am very concerned about this boy but I feel very unsure in the situation. Just how much can one do with a boy this age without disturbing him more and perhaps not being able to continue working with him.

I also had great difficulty in controlling my desire to respond to his religious problems with intellectual answers.

This was also the first time I have had an interview with anyone who paused so often and so much. I didn't feel ill at ease, but Paul was struggling all the time for words.

He presents a total picture of insecurity and a strong desire to be dependent upon someone. I wonder what his relationship with his brothers and parents is like?

He commented on his election to the office of president and feels it indicates group approval. I'm not sure I understand why he was elected. I never expected him to be since there were others nominated who are generally very popular and who really assume leadership in the group. Paul is accepted but he's not an all-round popular lad.

The Sunday night following this talk he was a half hour late to the Sunday evening meeting. I was very concerned, thinking that he might stay away. However, last Sunday he arrived on time and conducted the meeting fairly well though constantly looking to me for direction and consulting with me about many of the business matters that had to be brought up.

I suppose the best thing for me to do in order to learn to handle these situations with youngsters is to have lots of practice. But I'd appreciate any suggestions you may have that would help particularly with young people. I haven't found any specific material regarding a nondirective process with young people, though there is much on group therapy.

Paul has not asked for another opportunity to talk with me, but our relationship has been very warm and apparently improved rather than disturbed by our interview.

Consultants' Evaluations

THIS is an interesting counseling situation, and the pastor is to be commended for carrying on the interview with such patience and quietness until Paul finally expressed his reason for not feeling at home in church. We can't be sure if this is the real reason, but from it we are helped to understand why he feels unhappy in church.

I feel that the pastor did a good job of interviewing, but let me point out a few places where he was perhaps too direct—that is, he inserted a new idea which may have delayed Paul's response.

For instance, when Paul said, "No. Even if I weren't a Methodist I wouldn't join the church," the pastor answered, "It just isn't important to you that you become a member of a church, is that it?"

Might it have been better for the pastor to have said, "Then your hesitation to join the church has nothing to do with whether it is a Methodist or a Presbyterian, or some other denominational church?" This would have been following Paul's idea and would have returned his feeling and thought. As it was, the pastor projected a new idea which forced Paul back on his resources unnecessarily.

When Paul said, "It's no use . . . they always give the same answers . . .", instead of replying, "You don't think there is any answer to your problem," the pastor might have said, "You feel that because we have a war it is because God wants it?" This would be returning his main idea instead of projecting an entirely different one.

Despite, however, the fact that the pastor in some degree kept entering new ideas and probing, he was able to lead Paul finally to verbalize his real feeling. I like his parting statement, "That'll be fine, Paul."

The question is, what is the next step for the pastor?

I don't believe he should press Paul to return. I wonder if instead he could find ways to establish a closer relationship with the boy? For example, he might ask him to go with him sometime when he had a trip out of town. Even then, though, I do not believe that the pastor should open this subject; the initiative should be taken by Paul.

It is possible that the youth program could be planned so as to include discussions of some of the intellectual problems which are related to Paul's situation: Why is there war? Why does suffering come? Why do things happen to hurt people? In the group there could be a social approach to the questions and as Paul would see other young people enter into the discussion he might not only be surprised to find that they share his feelings and still are devoted to the church, but come to new insight and new understanding.

Then the pastor should in due time make a call in Paul's home. This should be after he has established a

closer relationship with Paul and it might be well for him to ask Paul if he would mind if he dropped in to visit his family and get acquainted with his brothers.

It may turn out that the real problem is not Paul's question about God and about war but, as the pastor indicated, a deep insecurity. It may be related to the total family situation which, if understood, would throw light on the boy's feelings.—**Roy A. Burkhart, *pastor of First Community Church, Columbus, Ohio.***

PAUL is suffering from some deeper shock in his meaningful interpersonal relationships. He seems to be deflecting it to some larger and less "close-at-home" context—the war, the illness of his aunt, and the possibility of the draft of his brothers. Whatever it is, Paul has been disillusioned, disappointed, and confused by those closest to him in whom he has placed confidence. This makes it difficult for him to believe that there is a God. This is my guess about someone whom I do not know, but for whom I have a deep feeling.

Paul, furthermore, is feeling the first flushes, probably, of a need to rebel and break away from his parents, his teachers, his pastor. He says: "Nobody can make me believe there is a God." He *feels* coerced, threatened, cajoled. He feels that his individuality is threatened. This creates storm and stress, and his rebellion creates a feeling of isolation and being misunderstood. It takes a definite religious direction, and as such one can be encouraged. If handled properly, this "kicking against the goads" may be a prelude to a more positive revelation of religious reality and certainty.

The pastor, therefore, was snatching at straws in almost "putting words in the boy's mouth" in such responses as: "Afraid people won't approve of you?" "It's just not important to you that you become a member of the church, is that it?" "You don't feel at ease because you don't understand the procedure of the sermon." In this, the boy feels more coerced, yet he manfully keeps on trying to communicate himself to this pastor, who, in spite of his technical mistakes, apparently had a good tone to his voice when he said these things.

I would suggest that the pastor, toward the close of the interview, could have given Paul his friendship in an unconditional way, which he would have felt to be his whether he joined the church and believed in God or not. In his attempts to be nondirective with the boy, the pastor overlooked his own role as a friend to the boy in his time of transition from his home-dependence to a larger community of mankind. I believe I would simply have told the boy: "You felt that I was going to make you do something you did not want to do. Now you may feel that if you come back and talk with me I will 'try to make you believe in God, and join the church.' But I want you as a friend who feels free to come to me as a friend whether he believes in God or not. I am willing to work at understanding anything you have to say."

Likewise, a careful but unobtrusive observation of the boy's family situation—his relationship to his parents, his relationship to his brothers, and his other close relatives—would give a larger picture of what it is that is bothering the fellow. I instinctively like the boy's spirit and honesty. He has the possibilities of being a "thorough-bred" if he is given careful pastoral attention.—**Wayne E. Oates, *professor of Pastoral Care, Southern Baptist Theological Seminary, Louisville, Ky.***

Unashamed

(Continued from page 9)

that we, too, belong to that immense multitude of sinful people, it is not surprising that we should feel ashamed of ourselves, and that for that very reason, we should wish to hide this fact from our consciousness. In the preacher's life such resentment may easily lead to a presentation of the gospel that glosses over in silence the deepest evil, which is our sinfulness. The preacher will speak of all kinds of wrong actions, usually of those which he never committed himself and is not likely to commit. Or else the preacher will teach the ideal of self-perfection as the goal of the Christian life. But what has all that to do with the gospel? Here lies the subtlest of all temptations: to be ashamed of the gospel because God's redemptive love becomes too painful to ourselves.

On the basis of our analysis, it is our contention that it is not the fickle believer whom the apostle has in mind but rather the mature Christian, especially the minister of the Word, when he points so emphatically to the possibility of being ashamed of the gospel. All of us, in one way or another, are trying at times to proclaim a gospel after our own measure and fashion and in accordance with our own idiosyncrasies. To fight this temptation is our daily task. The paradoxical yet hopeful fact is that there is no other way of triumphing over these temptations except through the power of the gospel.

I am able to tell myself that it is wrong to be ashamed of the gospel. But that insight will not suffice to give me the strength to proclaim the full gospel. On the contrary, the very unpleasantness of my having to admit my wrong may lead me to all kinds of rationalizations of my own attitude. It is only when I believe that I am saved through the gospel and that God himself has to confirm his saving words to me in my heart that I acquire that "boldness" (parrhesia), which enables me joyfully and proudly to proclaim the good news. That boldness is not to be confounded with the brazenness with which the false preacher presents his message against his better conviction or with no conviction at all, nor with stubborness, with which the sectarian defends his particular view over against the complete gospel.

God speaks his word to the humble only, to those who realize their inability to believe the gospel out of their own strength, and who therefore pray that God himself should open their hearts and minds to his word. Then alone are we able to say with Paul, *When I am weak, then am I strong* (2 Cor. 12:10), because then alone does the power of the Gospel operate in us. Paul does not say, "Because I am weak, I am strong." He knows that such strength has to be given to us each day afresh, and at every hour of the day. It is in such humble trust that he can boastfully say, *I am not ashamed of the Gospel.*

Why I Am a Protestant

By FRANKLIN C. HUBBARD

This writer, who was an adult when he became a Protestant, believes that all men should know why they think as they do, whatever their convictions. He is the pastor of the Danbury Methodist Charge, Danbury, N. C.

IF WE are at all honest we'll say right off that we are Protestants because we were born of Protestant parents. Not always so but mostly true. It was not true in my case. My mother was a Dutch Presbyterian and my father a Roman Catholic. While I never subscribed to the Roman Catholic faith, neither did I join a Protestant church until I was forty-four years old.

But at some time in life all of us come face to face with what we are (or are not), and we must answer to our own satisfaction the question of why we believe (or disbelieve) as we do. I suspect it is impossible for any of us to be utterly objective. Anyone who knows anything about psychology knows that. Humbly I say it, but I believe I am a better Protestant because I understand Roman Catholic doctrine.

I am a Protestant because I protest against corruption in the Christian faith. The word itself means to affirm. Yet we cannot escape the fact that history has rightly fastened upon us the connotation of being protesters against certain corruptions in the Christian faith, and certain evils that grow like cancers in the pure body of the church. For whenever we affirm something we are inherently protesting against its opposite. We cannot help being protesters when we consider carefully the evils against which our Reformation forefathers protested. To have been anything else then would be to betray the faith, whether you had left the church or stayed in it.

But I have said that the word "Protestant" means "to affirm." I'd much rather be a positive person, and if you are a Protestant Christian you are one who goes about affirming great truths about life and God. A true Protestant is a positive person. The question is, "What are we to affirm?" We'll come to a list of affirmations in a moment. Before we do, however, we ought to remember that the Reformation was not merely an incidental reaction against certain ecclesiastical abuses. It was a fresh recovery of basic truths of the gospel which had been distorted or lost. Or to put it another way, the reformation was a successful attempt to continue the real stream of Christian truth which had been led off on a tangent by corrupt leaders of a heretical church. It is more easily seen when you remember that the Reformation is based on the premise of going back, not to traditions of the church, but back as far as possible to the original Scriptures, the early first-century church and to Jesus himself. When, therefore, we affirm our faith, we are trying to affirm the most original, and therefore the most authentic faith.

I am a Protestant because I believe instead of act. That is, I find the Scriptures saying to me that salvation is not by obeying a code of laws, it is not by doing a list of good works, it is not by reciting a rosary of any formal rituals, it is not by receiving all the sacraments regularly. For us, salvation of Jesus Christ is through grace by faith. Now that means that, as a Protestant, I believe that my reconciliation to God is something that a sinful man can neither initiate nor earn, but something which he may joyously accept as a freely offered gift. Salvation comes to us from the wholly unmerited grace of God through Jesus Christ.

So instead of pointing to an organization, a ritual, or a system of legal requirements, Protestantism points to a simple, personal act of trust. It is what Jesus meant when he said that unless we become like little children in spirit we could not enter into his kingdom. It means that we are saved, brought into a right relation to God, neither by an institution nor by an agonizing moral struggle, but by what we put our trust in, by what we commit ourselves to, and by what we set our hearts upon.

As Protestants, we believe that we can encounter God directly and personally. God's forgiveness and God's fellowship, we believe, depend upon no priestly ceremonial or "good deed." It depends alone upon God's communication to us in Christ and our response in childlike trust. That is all. There is the original, scriptural gospel, that which was first known and named as "good news." As a part of that belief, moreover, in our worship we are done with the sacrificial system and methods of the Old Testament, which in the Roman Catholic Church is the Mass.

The sacrifice of Christ once and for all ends that form of ceremonial propitiation of God. Before God we believe that we are justified through his grace by faith and good works, "which are the fruits of faith." But good works of themselves cannot save!

Whenever I speak of faith, good works are included.

I am a Protestant because in my study of the Christian faith in the Scriptures I can find warrant for no other authority than the Scriptures themselves. We reject all intermediate authority of man, any man. If we want God's word, we go to The Book, as the Scots are wont to call it. In it we find Jesus Christ who is our Savior and Lord. Tradition and the authority of the church are secondary helps, not primary resources.

We Protestants, however, must be on our guard at this point lest we make the mistake of identifying the word of God found in the Bible with the actual *words* of the Bible. Otherwise we make the interpretation of the Bible a mere mechanical and even diabolical procedure. Martin Luther was aware of this and so were the other reformers. He insisted that the essential thing about the Scriptures is not the words but the Christ who is enshrined in the account.

I am a Protestant because I believe in the sole lordship of Jesus Christ. As such he needs no credentials from a church. He needs no recommendations. He can be trusted by the power of his spirit to make himself known, and he is readily accessible to all who will. We need no intermediary between Christ and us. We find no scriptural or early church authority for saints and the Blessed Virgin Mary as intermediaries to plead for us before God and Christ. Our access is direct and free. We believe, as Paul wrote, . . . *there is one God, and there is one mediator between God and men, the man Christ Jesus.* . . .

I am a Protestant because I believe there is no separation of the religious and the secular life. All must be one life. Lay life is as valuable in God's sight as clerical life. The sanctified vocation of a mother is as precious in the sight of God as being a nun. The mother may glorify God as truly as a priest at the Mass. Things of the world need to be made things of God, for he made them so and we treat them as less sacred in our present period. Life is a stewardship, and the artist and the mason are equally important to mankind and to God's kingdom as the priest and prophet. Life is one. There is not a "natural" order and a "religious" order.

I am a Protestant because I believe with Wesley that "a visible Church is a congregation of faithful men, 'in which the pure Word of God is preached, and the Sacraments duly administered according to the Christ's ordinance in all those things that of necessity are requisite to the same' " (Umphrey Lee, in *John Wesley and Modern Religion* [1936], p. 255). Martin Luther defined the church not as an institution but as "the communion of saints." "Saints" was meant not as moral perfectionists but simply as "believers." Someone has said, "Saints are sinners who keep on trying."

The Protestant believes the church is the body of believers in Jesus Christ. When we say that salvation is only through the church, we mean it quite differently than our Roman Catholic friends. We mean that salvation is through the church because outside the actual fellowship of those who believe in Christ the living Christ is not to be discovered. The church to us is mutuality, to the Roman Catholic it is submission; to us the church is a body of people; whereas the Roman Catholics tend to think of the church more in terms of an institutional structure.

I am a Protestant because I believe firmly in the priesthood of all believers. This means that I am my own high priest before God. I am quite able and privileged to plead my own cause before him and I need no priesthood to do so. "God alone is the Lord of my conscience."

Now do we see what a premium that places upon the individual? There you have the basic doctrines and religious background for democracy. No man can coerce my soul. My decisions are between my God and me. That is why democracy has flowered in Protestant countries and not in Roman Catholic countries on the whole. That is why real Protestantism makes men and women who won't be shoved around; who are the sworn enemies of all impersonal collectivisms and mass-mindedness. Here is the reason why we have a church government in Protestantism by the laity and the clergy. Here we part company most sharply with our Roman Catholic friends, for theirs is a totalitarian church. When, not too long ago, a famous communist magazine editor turned Roman Catholic, *The Christian Century* wisely remarked that the change would not be too hard for him since he was spiritually trading one totalitarianism for another.

I am a Protestant because I believe in the freedom of religion. This doctrine comes down to us from a purely Protestant tradition, primarily through such men as Roger Williams in Rhode Island. We believe that Roman Catholics and any and all religionists should have the right not only to worship but to propagate their beliefs. We may not agree but we have and will fight for their rights. That is also the American creed though occasionally self-appointed patriots will arrogate to themselves the custodianship of other people's religion and incidentally serve to strengthen that sect in the bargain.

The Roman Catholic Church does not officially or actually believe in religious freedom. It does believe in freedom of personal worship, but it does not believe in freedom of religion. The Roman Church has openly and officially stated that, where it is in the majority, it distinctly does not believe in complete freedom of religion. Protestantism does. We may oppose others and preach against them, but we give them equal freedom.

Why am I a Protestant then?

(1) Because I protest against religious corruption and evil.

(2) Because I affirm the simple, first-century faith of Jesus Christ.

(3) Because I believe in the Scriptures as the only authority and the only rule of faith and practice.

(4) Because I believe in salvation by faith and good works through God's grace.

(5) Because I believe in the sole lordship of Christ.

(6) Because I believe purity of life is the best kind of worship.

(7) Because I believe I recognize Christ alone as the head of the church and that the church is the "communion of saints," not an institution.

(8) Because I believe firmly in the priesthood of all believers.

(9) Because I believe in religious freedom.

ADVENT PREACHING

Advent, the season of the Coming of the Lord, extends from November 30 to December 21 this year. Here are one Methodist minister's ideas for preaching during this season. ("Kingdomtide Preaching-II" appeared in the September issue, page 22.)

PERHAPS no season can be made more maudlin than Advent.[1] For it is all too simple a matter to submerge its significance in the tinseled pomp of an approaching holiday. Thus, we can lose its far-reaching moral and spiritual exactions in a purely emotional experience which, because of its shallow nature, negates the fundamental demands that give meaning to the season. When we add to this sentimentality the emphasis that even our churches so frequently place upon Santa Claus, we reduce what is one of the most sacred occasions in the Christian calendar to a purely selfish celebration of personal gain.

Our generation needs to recapture the meaning of Advent. It needs to see this holy season as a time of divine self-sacrifice, when God deliberately sent his son to live by the laws that govern men in order that men might find eternal life through the spiritual channels which he has provided in the commonplace. So we need to emphasize the insight of the apostle Peter when he declared that there *are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature* . . . (II Peter 1:4).

In fact, using this text, we might well plan a series of four sermons covering the Advent Sundays and showing how the Christmas season crystallizes the place of man in the provinces of God. Such a series must inevitably point out that man's capacities exceed his accomplishments only because he has been unwilling to accept into his own life the counterpart of the divine self-sacrifice. In this way we can vitally relate the Incarnation to contemporary experience.

The Invincible Christ

November 30, First Sunday in Advent. Isaiah 35; John 4:34-38. An era so fraught with fear as is our own needs the assurance that events have not, and cannot, shatter the sure designs of God. Likewise, it needs to know that whatever the divine influence touches, it changes. This does not mean that we should preach an escapist gospel, relieving individuals of responsibility by adjuring them to adopt the philosophy of Browning's "Pippa Passes." Rather, it means that we should stress the fact that God is the God of history, and that in history there is always hope.

Probably one of the best ways in which to develop this emphasis is a factual discussion of the theme, "The World to Which Christ Came." When we portray the religious confusion and the tyrannical superstition that paralyzed the people of his day, and then show how he brought reason and truth together in a pattern of purposeful living to dispel their doubts and fears, we prove the divine control over the course of human events.

While there is no short-cut to attaining the facts which such a sermon requires, there are numerous, helpful books available on the general subject. Two of the best are T. R. Glover's *Jesus in the Experience of Men* (Association Press, $1.00) and Joseph Klausner's *Jesus of Nazareth* (Macmillan Co., $4.). An appropriate text is to be found in Galatians 4:4: *when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. . . .*

This sermon might well open with the following story.

About a century ago in London Christopher Neville gave a dinner in honor of certain prominent leaders in politics, literature, science, art, and religion. Dean Stanley, asked to preside over the impromptu speeches that followed the dinner, proposed as a topic for discussion the question, "Who will dominate the future?" One by one the various celebrities addressed themselves to that subject, each pointing up what he considered essential to the control of history. Professor Huxley finally arose to declare that the future would be dominated by that nation which held most closely to facts. The renowned dinner guests were deeply moved by the scientist's observation, and a thoughtful silence settled over the room. After some moments, Edward Miall, a journalist, conscious that Huxley's remarks had profoundly disturbed the group, took the floor and quietly stated: "Gentlemen, I have listened to the last speaker with profound interest and I agree with him. I believe the future will belong to the nation that sticks to facts." He paused and glanced around the circle of intent faces. "But I want to add—all the facts. Now the greatest fact of all history is God."

The Reconciler

December 7, Second Sunday in Advent. Isaiah 40: 25-31; Luke 20:9-18. If we have sought to show our people that Advent is the incontrovertible proof of a divine purpose in life, it would be well to follow up that theme with a practical interpretation of the Incarnation. No doubt, in other years we have already discussed the mystical aspects of the divine invasion. If we have not, there are still ample opportunities to do so in our church school classes, our midweek meetings, etc. But in view of the frightened state of our present world, it seems wise to offer as much tangible evidence of the divine concern as we can possibly muster. One of the most effective ways of doing this is by preaching on "The Central Uniqueness of Jesus."

There are several approaches which may be taken to this important theme. First of all, we can read as a background the scriptural accounts of both the worship of the humble shepherds and the adoration of the exalted magi.

[1] Appropriate liturgical colors for Advent are purple and violet.—Ed.

Then, using the two groups as symbols, we can show how Jesus brings together the rich and the poor, the simple and the wise, the friend and the foe, to reconcile the world unto himself. The magi were wealthy kings; the shepherds, in all likelihood, were hired herders. The magi were also priests and therefore highly educated; the shepherds were unlearned peasants. The magi were Persians, descendants of Israel's conquerors; the shepherds were Israelites, sons of the vanquished. Yet they met in peace and reverence at the Savior's feet as they came to honor the new-born King. The love of God, so manifest at Christmas, will yet reconcile the world to the Lord of all the earth.

Or, following another tack, we can reach the same basic conclusions by showing the strategic planning of the divine birth. The Master came at the point where the continents meet (Asia, Africa, Europe). He came at the point where the classes meet (the carpenter was the heir of David). He came at the point where the ages meet (only thirty-three when he died.) He came at the point where the colors meet (neither white nor yellow nor black, but a blend of all three in the olive drab of the Jew). Central to the experience of men, he must be central to their salvation.

Two books, which do not specifically follow these lines but which are stimulating to Advent preaching, are Fosdick's *The Man from Nazareth* (Harper and Bros., $3.00) and Bruce Barton's *The Man Nobody Knows* (o.o.p.).

Sacred Scripture

December 14, Third Sunday in Advent. Galatians 6:1-10; John 3:11-21. It is peculiarly appropriate to stress Universal Bible Sunday during Advent. For the universal Savior was a man who loved the Scriptures. One might spend a very profitable morning showing how the Master's knowledge of Scripture contributed to the making of Scripture. Or it could be emphasized that his study of Holy Writ began at an early period in his life, as the story of his appearance before the doctors in the Temple at the age of twelve clearly implies. Thus, it could be pointed out that those families which have a family altar where the regular reading of the Bible is a family experience are building the kind of character that is the hope of the world.

Also helpful in this emphasis upon the Bible would be a sermon indicating the manner in which Jesus seized upon the major teachings of the prophets who were before him, and gave to those teachings a deeper and more exacting significance than even their exponents had seen. Such a sermon would provide an excellent opportunity to impress upon one's people the basic continuity between the Testaments. It would likewise offer a magnificent chance to discuss "The Stewardship of the Word" as one depicts the expanding connotation of great spiritual concepts transformed in the crucible of human and divine experiences.

Another excellent opportunity which this Sunday provides is to be found in the way Jesus shared his teachings with the outcasts of his day. *And he must needs go through Samaria.* Certainly, a missionary sermon, showing how the Bible has brought a great light to the people who sit in darkness, would be most in order at this season when God reveals the missionary nature of his heart.

For All Men

December 21, Fourth Sunday in Advent. Isaiah 52: 7-10; Luke 4:16-22. It is significant that the Scripture with which Jesus chose to open his public ministry was a Scripture dealing with social obligation. For it clearly identifies the purposes of God with a deep and abiding social concern. Nor could it be otherwise. Love is redemptive only so long as it possesses an outreach. Turned inward, it must shrivel into self-pity and eventually die before the onslaught of cynicism.

Even the divine love required an outreach, as both the creation and the crucifixion imply. For love builds not only upon what it possesses but also upon what it makes possible. And the love of God, touching the responsive heart of man, makes possible the building of a "brave new world" through the sacrifices which only love dares to lay upon the altar of human freedom.

Men who stand adamant before tyranny bow joyfully before love. Men who would break themselves a thousand times upon law yield willingly to the transforming concern of love. That is why "Love came down at Christmas time." For the greatest thing in the world, as Paul and Henry Drummond knew, is love.

So God entrusted his eternal purpose, not to kings or philosophers, not to scientists or conquerors, but to those who have the simplicity to *love one another even as I have loved you.*

A sermon on "The Nature of Christian Love" would accordingly be very much in order on this day. So, too, would a message on "The Family of God." For inspiration in connection with the latter theme, ministers would do well to read Jesse Lee Cuninggim's book entitled *The Family of God* (1948).

Liturgical Question Box

QUESTION: *Should the altar candles be lit during services that are not strictly worship?*

ANSWER: Such services should not be held in the "sanctuary." If they must be held there, then it depends upon the nature. The candles should be lit for any prayer service, but not for business meetings or social gatherings.

QUESTION: *Is there a standard book on liturgical practice that would fit Methodist usage?*

ANSWER: There is no book that will cover the ground adequately, although there are some that will help. The various Episcopal manuals are helpful, but many of these presuppose practices that cannot be used in our churches. Lutheran books come nearer to our customs. One of the best of these is *A Manual on Worship* by Paul Zeller Strodach (Muhlenburg Press). *Christian Symbolism in the Evangelical Churches,* by T. A. Stafford is a Methodist treatment of some of the problems. *The Story of the Christian Year,* by G. M. Gibson is good in its field. (Abingdon-Cokesbury Press).

No one book will answer for Methodists. There is a great need for a book of liturgical questions and answers. Obviously, a collection of the material which has gone into this column during the past five years would prove helpful. If there is enough interest, I would like to publish such a book.

—R. P. Marshall

Drive-in Worship Services

Cure for the Summer Slump

By WALTER C. EYSTER

People living near Bowling Green, Ohio, came out in throngs last summer to worship at a drive-in theater. The man responsible for introducing this idea in Bowling Green is Walter C. Eyster, pastor of First Methodist Church.

THE IDEA of a worship service out-of-doors is not a new idea, as I am convinced this was the first place worship services were held. But to hold a worship service out-of-doors in a modern drive-in theater with the congregation sitting in automobiles listening over a public address system with a speaker at each car, a playground with slides, swings, and a merry-go-round for preschool children before Bible story hour, is something just a little different.

To take the worship service out of the church building in the summertime, again, is not altogether new (although in my opinion it is not done as much as it should be with church lawns, parks, and groves available); but to take your congregation, at least those who wish an earlier service than the regular 10:30 A.M. summer service in the church building, out to a drive-in theater to worship as families who plan a family trip for the day, to have new and different people attend your services, to have sick and shut-in folk who can ride in cars but are unable to go into a church building, climb steps, or be with other people is something just a little different, especially when your congregation is joined by people from many neighboring communities and guests from other states. It all seems a little strange and different.

To advertise your worship services in the newspapers or through letters, cards, and church parish papers is not an unusual practice these days, but to advertise your worship services on the theater screen of seven theaters during the previews, or to have your ad in the theater section of several daily newspapers and on the theater window cards distributed through your county, is again something not usually done.

At the Portage Drive-In Theater, located three miles south of Bowling Green, Ohio, on Route 25, we began our services Sunday morning, June 22 at 9:00 A.M. For the six Sundays that followed we averaged 140 cars and 400 people. Our largest congregation, of 450 people and 155 cars, came Sunday, July 13, when a Greyhound bus pulled in filled with students from five European countries. Those students enjoyed the services

A VOLUNTEER choir takes its place each Sunday morning in this summer sanctuary where worship services are held in a drive-in motion picture theater.

AS THE MINISTERS GREET their "summer parishioners," members of this outdoor congregation cannot slip by very easily.

from an air-conditioned bus. The group had toured the United States and been visiting on the campus of Bowling Green State University. The Protestant students wished to worship with us.

The whole idea of using this theater for Sunday morning worship services began last fall when I talked with the owner of thirteen theaters in Northwestern Ohio and Eastern Indiana who has his offices and manager in our city. I found him very enthusiastic about the idea and willing to give it every support possible. I was able to secure a soloist, an organist, and a consonata electronic organ to be transported from Toledo each week, and a set of tubular chimes which we borrowed from the university. Our volunteer choir is made up of people from different communities who wish to sing with us. Each Sunday morning at 8:30 A.M. the organist begins playing old familiar hymns of the Christian Church on the organ and chimes.

At 9:00 A.M. our service begins. It is the usual Methodist service with hymns, responsive reading, Scripture, prayer, offering, solo, and sermon. The hymns and responsive reading are printed in full in the bulletins.

During six weeks last summer we had three guest preachers and I preached three times—every other Sunday. Our weekly offerings averaged about $100. Ten dollars of this amount each week went to some community project—hospital, boy scouts, etc. We paid our organist, soloist, guest speakers, and the balance was put into the church treasury. Our advertising was paid for by the theater owner.

Yes, we could have done last summer what we have been doing each summer before, just facing it and taking it—the regular summer slump! Our folk used to talk about people not coming to church because, "It is summer, you know, and we are certain to have small congregations." No enthusiasm. Those who did go just went out of loyalty and sat in the "hot" church.

We decided to try something different. If these services have done nothing else, they have caused *discussion.* They have brought results too. For one thing, the congregations at the drive-in service were much larger than we would have had in church.

We do not believe the drive-in church service should be tried everywhere, but we do believe we all need to look around us and see what opportunities are at hand for reaching people with the great message of the Christian Church. Certainly there are other opportunities than those already being used and tried. This minister believes people today are heart hungry for the message of Christianity, and we are missing many of these people through the "regular" channels.

The hardest thing to kill is a dying church. Instead of trying to kill a small competitive church it is much better to unite it with another evangelical church in the same community.

"The Art of Church Cooperation" is a 64-page bulletin which describes ten different ways of successfully uniting churches. The Rural Church Department, Madison, N. J., studied over a thousand cases in preparing this report and is distributing it at cost, 30 cents.

A CHURCHGOER'S-EYE VIEW of the setting for worship is shown here while the sermon is in progress.

Making Biblical Characters Live

By J. EDWARD LANTZ

Dramatic impersonations of biblical characters have much educational value; and they can be presented without elaborate settings, according to the pastor of Lowell Heights Methodist Church, South Bend, Ind.

IMPERSONATIONS of biblical characters have both educational and worshipful values. They may serve as the bases for intensive studies of biblical characters or as integral parts of worship services.

Impersonations (like the one that is offered below) are written to be acted out in the presence of other people, although they may be read silently or aloud for the message they contain. Since their main value is for worship, they can be used as a part of a worship service, even to the extent of supplanting the Sunday morning sermon. They can be used also as a special feature for weekday services, women's programs, or young people's meetings. A hymn, a prayer, and a Scripture reading should precede each impersonation; a selected hymn may follow.

No elaborate setting is needed for impersonations. No scenery or stage curtains are necessary. Any room in the church building will be satisfactory for the setting, but the platform or pulpit of the sanctuary is the most desirable place. A floodlight focused on the acting area will prove helpful. Whatever space and equipment are available can be used with good results.

Costumes will prove helpful and should be used to impersonate each character. A costume should be used which simulates the dress of the character being impersonated. The use of costumes has value for the impersonator as well as for the members of the congregation. They help the impersonator get out of himself and feel that he is really the character he is portraying—a requisite of effective acting. And they help the spectators forget that John Jones is John Jones and tend to think of him as Matthew or Peter, or whomever he is portraying.

The costumes used need not be costly nor new. A bathrobe, house-slippers, a head dress, and an artificial beard are enough to characterize either Matthew or Peter.

Impersonation is the same as acting except that there are no other characters to furnish interaction. The impersonator may imagine other persons on the stage, but he imagines them only. They never come on as in a real play. The impersonator, however, should look at the imaginary characters and talk to them as if they were actually on the stage. Since no response is ever forthcoming, he must be very careful to indicate where the imaginary characters are supposed to be by the use of pantomime.

Patomime, essential to impersonation, reveals character. It also holds attention. Movement of the hands, fingers, head, and eyes should be detailed and expressive. Pantomime requires time; it should never be hurried.

Pauses are also important. In mimicking a conversation with a fictitious character, for example, use a pause to indicate the answer. Then after the pause, repeat the essence of what the character is supposed to have said. The pause, however, should never be so long as the actual speech would require, as that would slow up the action; but it should suggest the amount of time required.

The following impersonation can help to produce a worship experience in the life of the impersonator as well as in the lives of the listeners. The impersonator should study the character he is portraying, read every reference he can find in the Bible or history about him, try to think as he thought, and act as he acted. This is the first step in memorizing an impersonation for oral delivery. Succeeding steps consist of thinking the material through carefully, learning the big ideas and their sequence, absorbing the general mood, and finally memorizing the exact wording through continuous repetition.

Immediately preceding the rendition, the impersonator should put himself into the mood of the character he is to portray, so that in spirit, thought, and action, he actually becomes that character insofar as it is humanly possible to do so. If he can get himself into this spirit, and then speak out with abandon and conviction so that all auditors can hear him easily, both he and they are almost certain to have a vital experience of worship. And when it is all over, the impersonator should feel that the biblical character himself has been acting out the drama of life.

MATTHEW COLLECTING TAXES

(An Impersonation)

Suggested Scripture: Mark 2:13-17.

Matthew was supposedly slain by a sword in Ethiopia, and St. Matthew's Day is observed on September 21; but it would not be inappropriate to offer this impersonation during Lenten Season since it is concerned with a commitment to Christ as Lord and Master.

The scene opens with Matthew seated behind a table where he is collecting customs. (A chair and table are the only necessary pieces of furniture.) Matthew is a Jew dressed in Palestinian garb. He may wear a massive, antique necklace and two or three large rings. He opens a box of coins and begins counting them out loud:

"Ten, fifteen, twenty—and here's my silver talent, the equivalent of a farm! (*Clanks it on the table, kisses it, then laughs greedily.*) A hundred of these would buy anything in the world—exactly what everybody wants and few smart enough to get! And just to think that it's all mine!

(*Clutches the silver piece tightly in his hand.*) Yesterday was lucrative. . . . I wonder what wealth today will bring.

"Good morning, Mrs. Galenius. You came to pay your taxes. All right. Do you prefer to pay in cash or in stacks? . . . In stacks, fine. No doubt you had your slave divide the grain into ten equal piles? . . . Yes, of course. Now, one belongs to the government for taxes and another to me for my personal fee, leaving you eight of the ten—20 per cent, you know. And remember I select the stack for the government, and my own, before you have a right to sell the remainder. Just a little ruling, you see, to make sure everyone plays fair by making all the stacks the same size. . . .

"How soon can I select my two? Oh, in three or four weeks. . . . Yes, perhaps the grain will spoil if it remains in the field that long, but I *can't* come any sooner. . . .

"You want me to see yours right away? In that case, Mrs. Galenius, I'll have to charge you another stack as an extra fee; for coming to your place tomorrow necessitates neglecting some of my other work. . . .

"What? I'm a robber? (*Angrily.*) You call me a robber! (*Stands abruptly.*) Listen to me, Mrs. Galenius, I'm working for the Roman government—your government! Get me? You Romans bleed us Jews to death; so why shouldn't I soak you for all I can get? . . . So long as I pay my fee to the government, it gives me the privilege of charging all the traffic will bear; and I certainly intend to do it. This is one time a Jew has a chance to get even with a Roman (*Speaking sharply.*) You are a Roman living in Palestine, a country which under Jehovah God belongs to us Jews. Your husband was killed fighting against us when we sought our freedom. Well, we're not free; but I am free to charge you as much as I like for taxes—and the price is three stacks. Another whimper out of you, and it'll be four! I'll be there in the morning. Now move along. (*Gestures her on.*)

(*Slower.*) "You're next, Josiah, and I hope more reasonable. . . . I'm delighted to hear your harvest was so copious. That helps both of us, doesn't it? . . . You say your wife died and you need all the harvest money to bury her? Too bad, indeed, too bad. . . . No, Josiah, I can't give you credit till next summer; I have to pay the government this summer and obviously I can't pay till you pay me. You should have saved up for a rainy day by practicing thrift like the rest of us Jews. . . . Yes, I know your wife has been sick for a long time, but after all a good Jew always takes in more than he pays out. Right? . . . Sure, nevertheless I'll help you—that is, for an extra stack next summer; and incidentally I have the law on my side to help me collect. . . .

"You say I've sold out to those dastardly Romans? . . . That no honest Jew charges his kinsman that much usury? . . . Unpatriotic, too, because I work for the Romans? . . . And my money tainted and unacceptable to Jehovah God? Well, what of it? You asked to borrow some, didn't you? . . .

"All right, then, listen to reason. Somebody has to do this job, some Jew or some Roman. I was smart enough to get it and you ought to be glad I was; no Roman would help you out of your predicament, but I will. I don't want to be mean, Josiah. I'll pay your taxes for you this summer and you repay me next, and all I ask in addition is one extra stack. Fair? . . . No? Why not? . . . You wouldn't bargain with an old sinner like me? Very well, but remember it's your choice, and don't you dare touch those stacks till I've selected my two for taxes *this* summer. Expect me when you see me. Good day!

(*Sits again and says meditatively.*) "First a robber, then a sinner. The Romans, they hate me; and the Jews, they despise me. (*Shrugs his shoulders.*) Oh well, a few sinners still trust me. (*Runs fingers through money thoughtfully.*) The Romans and the Jews both detest me; but the money sticks right to me. Yes sir, sticks right to me! (*Smiles gloatingly, yet ponders deeply.*)

(*Startled.*) "Oh, pardon me. I didn't hear you come. Who are you? . . . Jesus? . . . Yes, I've heard of you —I've been hearing of you for several years. Do you have taxes to pay? . . . No? Well then, why do you come? . . . You want me to leave this job to follow you? Don't be foolish. This is a good job, a government job. It pays real money. What do you pay? . . . Service? Service to man and to God? Is that all? That doesn't make a man very rich. . . . You claim it makes him the richest in all the world, the richest in spiritual living? I don't understand. . . .

"The rich man is the happy one, and the happy one shares his substance with others? Then you don't want me. I'm not interested in sharing; I'm for getting all I can, not giving. Understand, I'm a businessman, a tax collector, a publican; in fact, I've just been called a robber and a sinner. . . .

"You came not to call the righteous, but sinners to repentance, sinners like I am. . . . You need businessmen for disciples? Only businessmen who think in terms of giving more than getting and of co-operating more than competing? (*Chuckles.*) That's not the kind of businessmen I know. . . .

"You want me to set an example and prove that service to others and to God is the basis of abundant living? (*Ponderingly.*) No, thanks. I've played politics too long to get this job and I don't intend to give it up that easily. This job pays money—cold cash! (*Picks up a handful.*) See? . . . What do I do with it? Why, keep it of course—that is, all I don't have to spend. . . . No, I never give any away; why should I? I work for it. . . . Yes, I'd give some to my Jewish friends if they needed help. . . . You say they do: how? . . . You tell me how I can help my friends gain their freedom and I'll follow you. . . .

"Yes, of course I enjoy eating, so much so that the Pharisees call me a glutton. . . . Then invite my friends to my house for a free feast? What for? . . . Not a bad idea; but my friends are all publicans and sinners and not interested in the promised Messiah. . . .

"You'll speak the words of truth that will make us free! (*Surprised.*) Honestly, would you, Jesus, come and mingle with us sinners? . . . Eat in my home? Why, the Pharisees would call you a glutton and a winebibber too; you know how they talk. They say birds of a feather flock together, and your cause would be ruined. . . . But you want to come? Well, if you

really want to, I'll give the feast, use some of this money to pay for it, and give it in your honor; you'll be the special guest! . . .

(*Deliberately.*) "No, Jesus, I can't; I can't restore what I've taken unjustly; I wouldn't know where to begin. . . . Maybe your other disciples did, but—well, if they did I will too. I'll do the best I can at it. I think perhaps that's what I've wanted to do for a long time, and all I needed was someone to urge me. When I restore what I've taken unjustly, then may I follow you, be your disciple in business—in the business of serving my Jewish kinsmen and Jehovah God by telling them of you, the promised Messiah? . . .

"Then I'll do it; I'll do my best, Master. I'll leave all to follow you. I'll open my home, give a feast for my friends, and help all I can in winning them to your way of life. (*Joyously.*) You'll be the special guest, Master, remember, the special guest! . . . (*Turns head to indicate Jesus' moving on.*)

"Yes, Master, I'm coming as soon as I can gather my money; I'll need some for the feast and the remainder I'll restore to those whom I've cheated.

(*Aside and more seriously.*) "It's so strange how this happened. It's exactly what I've wanted—a new purpose in my life—something bigger than I am to work for and glorious to live for! (*To Jesus.*) I'm ready, Master; let's go." (*He gathers the money, rises, and exits as if following Jesus.*)

Suggested Hymn: "Take my life and let it be."

Liquor

Georgie, Porgie, Bourbon and Rye,
Will ruin a minister by and by.
When beer and wine are passed your way,
"Tomato juice" is the thing to say.

—Graham R. Hodges

Does Protestantism Deserve a Poor Press?

By RUTH E. RILEY

This writer, speaking out of her experience as church editor of The Kansas City Kansan, *says that either Protestant pastors know not what kind of church news makes for good publicity or they see little value in newspaper stories.*

—Photo by Nancy Jaek

EVERY now and then some church dignitary complains that the press is not friendly toward the Protestant church, and that the Protestant church receives a dutiful but apathetic and lukewarm coverage from the average newspaper.

After five years of full time duty as editor of a church page for a midwest daily I wish to reply that the average person working in that capacity receives "dutiful, apathetic, lukewarm" co-operation from Protestant churches.

In an effort to overcome this, my predecessor at *The Kansan,* where I am at present in charge of church news, prepared a form letter to be sent out to new pastors and to church secretaries or others in charge of general church publicity.

When my work began this letter was brought up to date and the service continued. The rules laid down are simple. They give the deadline for daily news and for the Sunday church page; the need to have proper names correctly spelled and to give a first name or two initials; and the value of getting items to us in advance of their happening or as soon thereafter as possible.

Do I get co-operation? Excuse me while I shed a frustrated tear.

A local minister goes to an important state or national convention—and remembers to tell me, two weeks after his return, when he is to give a report to the women's organization on what happened.

I work wholeheartedly with another church by giving as much publicity as possible to the every means used to raise funds for a building program. Items relative to the suppers, "white elephant sales," and other activities are given as much space as is available.

Eventually a considerable part of the needed funds are raised. A lull comes in the publicity asked for. At last I call to ask if anything has been done.

"I'm so sorry," says the minister. "We had groundbreaking ceremonies a week ago. I meant to call you but I was very busy. However the women's group is meeting at the church Friday—refreshments will be served. Perhaps you'd be interested in that."

I want to tell him that the woods is full of meetings of women's groups; that the monotony of the church page items oppresses everyone concerned in its preparation; and that the variety of a groundbreaking, an anniversary of twenty-five years or more, or some fine charitable activity would have meant a great deal to me.

We are the smaller of two competing dailies, having an afternoon edi-

tion only; the opposing paper has a morning edition as well. Words cannot tell how much I appreciate the church in which the publicity chairman or pastor is fair enough to release news to each paper so that it appears in the afternoon editions.

One minister in point has a son who is employed on the staff of the opposition paper on its morning editorial staff. He cannot always get me news concerning evening business sessions, or the appearance of important speakers who said thus and so, before it can be used by the morning paper.

But, with an unusual sense of fair play, he does call me with advance notices so that each paper has them for the afternoon issues or the Sunday church page.

In return, when the Rev. John Smith wants any special favor relative to church publicity, I am willing to "bend over backward" in an endeavor to get it for him.

In contrast is a minister of the same denomination who told me quite frankly that he would release important stories concerning his rather large congregation on his own terms. He said he felt it "kept reporters on their toes in regard to my church" if a scoop was given on one occasion to one paper, and on another to the second publication. As a result, he has let the opposition scoop me twice on important stories within the past several months.

One doesn't win friends and influence church editors that way.

Incidentally, I do not belong to the denomination represented by either of these ministers. I might add here that a question which irks me more than any other is to be asked to what denomination I belong.

My intention is to be absolutely fair to every church group concerning the publicity, and it irritates me to have anyone think I would be less so because I am not of their faith, or to imply I should be partial to the denomination to which I belong.

In turn, I don't like anyone to hint that some denomination different from theirs doesn't deserve publicity. A newspaper is supposed to give news, and what concerns any church is of interest to some particular group.

The most difficult part of the relationship between the church editor and Protestant pastors is that the vast majority believe newspaper publicity is of little value, or they have small idea of the type of story which is truly news.

It is doubtful if a Protestant minister could be found who would consider it an interesting group of news items which listed carefully the hour of morning masses for a number of Catholic churches in his area.

But I know a number of Protestant ministers who feel they have done ample justice to their church publicity when they have announced that Sunday school is at 9:45 A.M. and the worship hour follows at 11 A.M. Yes, I know, occasionally the worship hour is at 10:45 A.M., but that isn't very exciting. Nor is the weekly choir practice, invariably on Wednesday nights.

About three years ago I began taking items about the meetings of a women's group to sew. Nothing more, until one week their publicity chairman announced, "The dolls will be packed at this meeting."

Back of that was the story of 100 cuddly dolls made by the women to be shipped to an orphanage in Europe to be Christmas gifts for as many little war orphans.

A prize story—it rated a picture of the dolls with the small daughter of the minister seated among them. In addition, a radio commentator gave the class some praise on his program. Yet it was only by chance that I learned of it.

Frankly, I believe the Protestant church should drop the smug attitude that its following has a big majority in the religious field, and that in that majority lies an invincible strength.

The Republican Party once had that same notion.

The Roman Catholic Church has reaped a big harvest of membership through the medium of advertising in magazines or booklets explaining what Catholics believe. The Catholic Church asks little of the public press, but is privileged to the same free advertising on the church page as the Protestant or Jewish Church. Neither of the latter asks for publicity concerning the routine doings of the church. By and large, the Protestant Church offers the editor little else.

Advertising is of little value unless one has something to advertise. The church page offers the church a chance to point out the worth-while things being done, to prove that it is a growing concern, to give evidence that here is a phase of American life which must be preserved.

This cannot be done by announcing that Sunday school is at 9:45 A.M. each Sunday. So long as information like that is all the church has to offer the press, it can expect in return what it chooses to term "a poor press."

Pew Dedication

Here is a ritual we used in dedicating our new pews:

Pastor: For this wonderful earth on which we live,
For the hills and valleys, sun and stars,
Congregation: Father, we thank thee.
Pastor: For the tiny grasses and wonderful trees,
For the discoveries into which thou has led craftsmen,
Congregation: Father, we thank thee.
Pastor: For the combinations of things man can make,
For the improvements made in living conditions,
Congregation: Father, we thank thee.
Pastor: For the fact we have lovely places for worship,
For the music, the sermons, and the fellowship,
Congregation: Father, we thank thee.
Pastor: For the lovely boards cut from our trees and finished,
For the many things man has learned to do with them,
Congregation: Father, we thank thee.
Pastor: For the invention of sanctuaries, seats, chancels, and
For the fact we have these lovely pews,
Congregation: Father, we thank thee.
Pastor: For thy blessing on all man has made
And on those who gave and those who occupy,
Congregation: Father, we thank thee.
Pastor: In the memory of individuals, in thy name, to thy glory
Congregation: O God, we dedicate
Pastor: And in thy service we offer these pews for thy blessing.

—***Lynn H. Rupert***

(Pastor of First Methodist Church, Eureka, Kan.)

THE GREATEST SERMON

EDITOR: In The Idea Forum, issue of June 1952, Robert D. Simison . . . has contributed an excellent idea relative to "The Greatest Sermon."

I am glad to see that another minister has done what I have done! The difference between his method and mine is this: it seems that after careful preparation he read the Sermon on the Mount from a manuscript that laid flat on the pulpit Bible before him. My method was to memorize the entire sermon. . . .

I began thus, "I wish this morning that you might listen to the world's greatest sermon. If you can, please forget you are living in this century; imagine you are sitting on a hillside in ancient Palestine with a multitude of others, listening to the world's greatest teacher, about whom many were forming varied opinions. You know nothing of Christianity, as such; it is not yet born. You are a Jew, following the commandments of Moses and the ideals of the prophets. Having now become oriented in your thinking, forget that I am here; for I wish you to see and hear 'Jesus only.' I introduce to you, therefore, Jesus of Nazareth, your Master and mine, preaching the wonderful Sermon on the Mount."

Then, after a pause, I began "Blessed are the poor in spirit . . ." and recited with due inflexion . . . Matthew 5, 6, and 7. At the close of this sermon, I made a few brief comments upon it.

The reaction of the congregation? "I didn't know before that there was so much in the Sermon on the Mount"; "I did as you suggested, tried to hear these words for the first time, and they were truly wonderful"; "That's the first time I really heard the Mountain-Top Sermon"; "My! if that sermon were only practiced by individuals and nations today!"

JOSIAH OSMOND, *First Methodist Church, Carnegie, Pa.*

PRAYER FOR PASTORS

EDITOR: This is a prayer for pastors, following Annual Conference appointments:

"Almighty God, who knowest all our longings, and our unexpressed hopes, look in mercy upon us. Forgive us our vain and foolish envy over the success of another. Forgive us the smallness of spirit that can find no gladness for them in their success, but only despair for ourselves. Forgive us, and in thy mercy continue to visit us with thy spirit, for thou art our only help. Our need is great, Lord, and only thou can supply it. Thou knowest our frailty. Thou seest how hard it is for us to live thy life within. And even now we feel how thou dost strengthen us. Then ever direct our spirits to thee; make us ever uneasy apart from thee; let every depression of our spirit turn us unfailingly to thee, that envy, jealousy, and every such failure may turn us from our own darkness to thine unfailing light, that in it we may grow more and more unto the perfect day. Amen."

CLAYTON OBERG, *the Methodist Church, Little Falls, Minn.*

LIKES AND DISLIKES

EDITOR: Thank you for the fine service rendered the ministers in Gerald Kennedy's "Browsing Through Recent Fiction."

How in the world did Kraft's article, "Our Outworn Theological Language" [July, p. 2] ever get by the editors desk? One statement reads, "Many sincere Christian people cling to the ancient, pagan doctrine of atonement." To what, please, would he like us to cling? No wonder people are confused with such unchristian statements coming from clergymen. I would say instead of new terms we need more of our people. and apparently ministers too, to get some of the old experiences for themselves.

In my opinion, that article is disgusting and should *never* have been given space in your usually good magazine.

LEONARD C. RUSSELL, *the Methodist Church, Fort Edward, N. Y.*

ONE MAN'S RESPECT

EDITOR: . . . When I read the article by Virgil A. Kraft . . . I was disgusted to begin with. These young sprouts who sit around in easy swivel chairs and try to think up something to criticize about The Methodist Church would do far less harm if they were in some isolated swamp digging ditches.

I wanted to throw this article in the garbage can, but I still have some respect for common garbage and did not want to further contaminate the garbage.

We need such a magazine as I suppose you propose this one to be. but we need one that keeps the Methodist track clear, and not one that clutters the track anymore than it now is. Now, Mr. Editor, if you will put these un-Methodistic articles in the waste basket, and give us good helpful material I think we will get along in a fine way.

R. B. LAVENDER, *Central Park Methodist Church, Birmingham, Ala.*

HARD TASK AHEAD

EDITOR: Virgil Kraft's article . . . interests me greatly because it cuts across the grain of our traditional thinking. Since Kraft quotes from (Hastings) *Encyclopedia of Religion and Ethics*, allow me to quote from the opposite page: "Doctrines are tentative, not final efforts to state the truth, and cannot rise above the level of the experience which formulates them" (Vol. 5, p. 634). The term *moral judgment* which Kraft would substitute for "Divine judgment," given the Christian conception of God, is the better; but it does not change the fact that "The wages of sin is death." The moral order of the universe is God's order, and whether we call it divine wrath or moral judgment, the facts of experience are the same.

It is true, as Kraft states, that "Ever since the crucifixion, thoughtful Christians have been bothered by the question, Why did Jesus die?" New Testament writers found their answer in the symbolism of Old Testament ritual, and much modern theology has seemed to imply that Christ came into the world simply to die upon the cross. Nevertheless, it is still true that the problem of religion is how to cleanse the conscience of men and inspire them to serve the living God.

Down through the ages men have felt that somehow Christ's death upon the cross has been effective to this end. Doctrines of the atonement have been efforts to state this feeling in logical form. And whether we call it appeasement, ransom, a satisfaction of divine honor or of divine justice, or find the power of his death in moral influence, it still remains true that the death of Christ is a vital fact in our experience.

I wish our brother well in his task to formulate for himself a theory of the atonement which will satisfy both his mind and his heart. But if my experience is any criterion, he will not find it an easy task. As one wrestles with these "outworn" theological terms he is apt to find in them hidden values that a first glance had not revealed.

C. L. MOORE, *Beulah Park Methodist Church, McKeesport, Pa.*

SPOILS MAGAZINE

EDITOR: . . . If you want the Methodist ministers of this Conference (New Jersey) *not* to subscribe to your magazine, just continue to print that kind of thing. It is most nauseating to anyone who has experienced the forgiveness of sins by the grace of a loving God who provided atonement in the sacrifice of his Son on Calvary's cross. And that should be to every Methodist minister. It is very obvious that whatever Virgil A. Kraft may be, or whatever position he may hold, he is not a Methodist. . . .

Just read your second article, "Creation and the Cross" by Wayne McLain. There is a lucid interpretation of the atonement, true to historic Christianity and to historic Methodism. . . .

It is this kind of thing that supplies fuel for Bob Shuler's fire, *The Methodist Challenge.* Why do you do it?

DONALD T. PHILLIPS, *the Methodist Church, Toms River, N. J.*

WATERED WINE WEAK

EDITOR: It seems to me that Virgil A. Kraft . . . has chosen the wrong title for his article. He has actually written in protest against the truth of two great Christian doctrines known through the centuries as the doctrines of atonement and divine judgment. Apparently he would substitute a rather impersonal "moral judgment" for the God who is the object of our theistic faith. The meaning of the resurrection and the authority of the Bible are ignored. The divinity of Christ is denied at least by implication. It is apparently assumed that the crucifixion is the final episode in the supreme "hero story."

When Mr. Kraft borrows the figure of speech of new wine in old wineskins he uses it inappropriately, it seems to me. There isn't enough new ferment in the weak and watered wine he proffers to strain or test the seams of any wineskin either old or new. . . .

If we believe in atonement and divine judgment how can we express our belief more clearly than we have? That is the question. If our interpretation of those truths differs from certain so-called "classical" interpretations, well and good. Is it not an obligation upon us to. therefore, give our new interpretation in words which are at least as clear and unambiguous? The words we use to express great living truths should at least leave the impression that we are more interested in affirmation than we are in denial.

CARL M. DAVIDSON, *First Methodist Church, Pueblo, Colo.*

(NOTE: *The editor is responsible for the title, "Our Outworn Theological Language."*)

OBNOXIOUS, TO SAY THE LEAST

EDITOR: This so called "Outworn Theological Language" that the writer Virgil A. Kraft wrote about is to my mind the most hellish, damnable, obnoxious piece of trash I have ever read in so-called Methodist literature.

My Bible tells me that in the last days people will be given over to a reprobate mind, to believe a lie, because of strong delusion. For God's sake, the church's, and the people, please do not publish anything like that again.

Without the atonement and divine judgment we need no God.

A Methodist preacher I am, but thank God I still believe the Bible.

M. W. BEADLE, *Lena, Miss.*

A NEW IDOLATRY

EDITOR: I wish to thank you for having Wayne McLain's article, "Creation and the Cross" (THE PASTOR, July, p. 4) follow Virgil A. Kraft's "Our Outworn Theological Language. . . ."

Mr. Kraft does well to pick the sacrament of Holy Communion for his criticism. This sacrament has, historically, sought to sum up and express the central faith of the church; however, he does not state his criticism in such a way that we can see the context of the six phrases of so-called "antibenevolent theology." This can be seen by referring to paragraph 1908 of the Discipline (1948), especially pages 461, 462, and 464 (Order for the Administration of the Sacrament of the Lord's Supper or The Holy Communion I). . . .

I submit that, contrary to Mr. Kraft's thesis, in their proper context (the sacrament), all of these phrases are for the Christian natural. Far from expressing an "antibenevolent" theology, they help to express some of the real wonder of the benevolence of God!

Consider: if God is not the "Judge of all men," how this weakens our confession, by obscuring the magnitude of our offense, and weakens God's benevolence.

Again: if God has not "promised forgiveness of sins," how terrible and hopeless is our plight, once we sense, like Paul, that we can not, and do not, obey Him . . . indeed, that we are at war within ourselves.

And again: where shall we find comfort and assurance if He is not the "propitiation of our sins?" Where then is the good news of God's action on our behalf?

Or again: if He be not "a full, perfect and sufficient sacrifice," "for the sins of the whole world," as the prayer adds, where is our hope that He is of importance for us?

And: if we need not plead our salvation "Through faith in his blood" (understanding, of course, the true Old Testament meaning of the blood of the sacrificial victim which lies behind the New Testament usage), what shall we plead on our behalf—that we did our "good deed" for the day, even though we may have snapped at our wives, lost our temper with our children, passed a beggar by, or enjoyed cutting a friend "down to size"?

Is it not just the atonement—the process whereby we may be one with "angels and archangels and all the company of heaven"—that lends meaning to our sacrifice of prayer and praise and thanks which is Holy Communion? And does not the divine judgment, in its very severity, point up the gracious act of this same God in Jesus Christ, "for us men and for our salvation"? And do we not press beyond our status as mere men when we would form God by our logic, our desire for Absolute Benevolence, in disregard of the witness of Church, the Scriptures, and the tradition? Is this not to engage in what Luther called idolatry—that worship of a man-made god as God, regardless of the historic facts or interpretations? . . . [This] tempts me to say of Mr. Kraft's sacramental theology what was said of Harnack, that he looked down the long well of history and saw his own face reflected back. But this may be unfair to Mr. Kraft—it is hard to tell.

JOHN H. PEATLING, JR., *New Haven, Conn.*

NO METHODIST

EDITOR: If Virgil A. Kraft's article in your July issue is an indication, he is not a chaplain and director of Methodist Studies but a teacher of Socinianism or perhaps a humanistic type of religion. If such views were my views I should not claim to be a Methodist.

W. F. MARTIN, *Lacarne Methodist Church, Lacarne, Ohio.*

Religion in American Life

For the fourth consecutive year representatives of American business will sponsor a "campaign on behalf of Religion in American Life." To be launched in November of this year, the announced purpose of the one-month campaign is to emphasize the importance of religious institutions in American life and urge attendance and support of the church and synagogue.

The 1952 theme is "Show them the Way . . . this week," and soon advertisements like the one shown on this page will be placed on billboards throughout the country and displayed by means of other advertising techniques. American business and the advertising industry are publicizing the campaign through The Advertising Council, bringing to bear all facilities of national mass communications.

Sponsored by a national committee of laymen, under the auspices of American business and headed by Charles E. Wilson, the RIAL campaign is supported by twenty-one national religious bodies, according to information sent out by Reuben E. Nelson, chairman of Program Integration and Participation. The 1952 Methodist General Conference voted to contribute $20,000 this year to RIAL, and Karl K. Quimby of the Methodist Board of Missions serves on the Planning and Action Committee.

Results of RIAL campaigns in previous years, according to Mr. Wilson, are:

Regular attendance at worship services;

Broader participation in religious life;

Enlistment of new members;

Increased financial support;

Attendance of more children at Sabbath schools;

More aid to sustain evangelistic and humanitarian work at home and abroad.

Suggestions for organizing a local community and a sample kit of campaign materials can be obtained without charge from Earle B. Pleasant, national director, Religion in American Life, 289 Fourth Ave., New York 10, N. Y.

PICTURE LEAFLET DEPICTS MISSIONS FOR CHILDREN

"When Children Give, 1952-1953," is the title of an illustrated folder designed to help interpret for primary and junior children Methodism's mission work in Africa and among American Indians.

The leaflet is issued for use with missionary study units on this work, for presentation to children during such study. Its purpose is to help them understand the use made of their offerings for World Service and the Children's Service Fund.

Single copies of the leaflet are 15 cents, and in dozen lots they are 8 cents each. Order from the branch of The Methodist Publishing House serving Headquarters.

RELIGION IN AMERICAN LIFE theme for 1952 is illustrated with this poster, prepared for use in November on billboards by the Advertising Council, which is supporting RIAL through all mass communications media

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least six weeks before the event or conference is scheduled to take place, and as far in advance as possible.—Ed.

Oct. 5—World-wide Communion Sunday.

Oct. 10-19—Detroit Area United Evangelistic Mission.

Oct. 13-17—Florida Pastors' School, Leesburg, Fla.

Oct. 16—Interboard Committee on Christian Vocations.

Oct. 19—Laymen's Day; World Order Sunday.

Oct. 19-25—United Nations Week.

Oct. 24—United Nations Day.

Oct. 24-Nov. 2—Louisville Area United Evangelistic Mission.

Oct. 26—World Temperance Sunday.

Oct. 28-29—Meeting of deans of Pastors' Schools, Montgomery Bell State Park, White Bluff, Tenn.

Oct. 29-31—National Convocation on the Church in Town and Country, Columbus, Ohio.

Oct. 31—Reformation Day.

Nov. 9—World Peace Sunday.

Nov. 10-14—South Central Jurisdiction Survey Training School, Oklahoma City University, Oklahoma City, Okla. Frederick A. Shippey and Roy A. Sturm.

Nov. 17-21—Council of Bishops.

Nov. 19—General Board of the National Council of Churches.

Nov. 27—Thanksgiving Day.

WORLD SERVICE LEAFLETS STRESS MISSIONS, MINISTRY

For the Fourth Sunday of October, the World Service leaflet, in color, is entitled "Linking Africa to Christ." It tells the story of Africa as Methodism's first mission field.

The work of the Commission on Ministerial Training is the subject of the Fourth Sunday leaflet for November. This agency "assists more than 24,000 pastors to maintain the skills and spiritual qualities necessary for them to serve as capable ministers of the Gospel," according to the opening statement of the two-color leaflet.

Pastors may order, without charge, quantities of both these leaflets for circulating to members of their congregations. Address the Service Department, 740 Rush St., Chicago 11, Ill.

SOCIAL SECURITY ACT AFFECTS METHODIST HOMES

A new amendment to the Social Security Act will affect most of Methodism's sixty-four homes and agencies for the care of the aged, according to Karl P. Meister, executive secretary of the Board of Hospitals and Homes.

Under the amendment, which becomes effective July 1 next year, states with public assistance plans that permit giving aid to needy persons in institutions must have one or more state authorities to establish and maintain standards in such institutions.

For some time the Board of Hospitals and Homes has advocated that, until some national standardizing agency has been established for homes for the aged, the standards of state welfare departments be regarded as minimum standards for the operation of Methodist homes for the aged.

NEW EPISCOPAL AREA

Election of a new bishop in the North Central Jurisdiction was made necessary when action was taken recently on revised legislation permitting the creation of a new episcopal area. This was done by splitting the former three-state St. Paul Area in two, placing the Dakotas into one area and Minnesota in another. The North Central Jurisdiction serves nine states in administering Methodism's general program.

PROGRAM GUIDE OFFERED FOR NEW QUADRENNIUM

The new edition of the "Outline of Organization and Program of The Methodist Church School," covering the period 1952-1956, is now available for the use of superintendents and other church school leaders in local churches.

Prepared by the Division of the Local Church, the booklet reflects the changes made by the recent General Conference, including the new Commission on Education and the new assistant superintendent for membership cultivation.

The outline can be purchased from the branch of The Methodist Publishing House serving your conference at 10 cents each.

SOUTHEASTERN JURISDICTION NAMES CO-EXECUTIVES

Named co-executive secretaries of the Southeastern Jurisdictional Council recently were James W. Sells and Edgar H. Nease.

Sells has been serving as a staff member of the Council and as director of the Protestant Radio Center in Atlanta. He will continue these duties. Nease, a district superintendent of Charlotte, N. C., takes over his new office this month.

The Southeastern Jurisdiction administers Methodism's general program in nine southern states and Cuba.

NEW WORLD PEACE MATERIALS

In beginning preparation for its fall program the Board of World Peace (formerly Commission) is making available some new printed materials to help churches as they engage in Christian action for world peace and order.

Included is a leaflet on United Nations Week produced by the Church Peace Union, 170 East 64th St., New York 21, N. Y. Suggestions are made for this observance, Oct. 19-25, 1952. It lists additional materials on the United Nations and gives sources for them.

Printed copies of the Social Creed of The Methodist Church, as revised by the 1952 General Conference, are also available at no cost. Soon printed copies of the new Methodist statement on "War and Peace" will be published.

An interesting leaflet entitled "What Can Christians Do in 1952?" distributed by several co-operating Protestant denominations, outlines some of the main issues before American voters this year. It also suggests steps churchmen can take in exercising their rights as voters. A revised edition of Register Christian Opinion, listing the names of all members of the United States Senate and House of Representatives is now available.

LAYMEN'S DAY IN OCTOBER

Laymen's Day in 1952 will be observed in Methodist churches on Sunday, October 19. This is a change authorized by the last General Conference.

Previously observed on the last Sunday in February, Laymen's Day has been moved to the third Sunday in October so that Methodists may join in a common observance with other members of the National Council of Churches.

General theme of Laymen's Day for all participating denominations will be this year "Rise Up, O Men of God." Methodists have chosen as their subtheme, "Methodist Men as Builders of the Kingdom," tying in with the general theme.

Program material, which will later be sent to all pastors, district superintendents, and lay leaders, is being prepared by George L. Morelock of Miami, Fla., formerly executive secretary of the Methodist Board of Lay Activities.

NEW WORLD SERVICE AGENCY

By action of the 1952 General Conference, the Radio and Film Commission of The Methodist Church now comes under the support of World Service and will receive slightly less than two cents (1.84 per cent) of each World Service dollar. This is earmarked for Methodism's general program of radio, television, and films.

Recently chosen as executive secretary was Harry C. Spencer of New York. Howard C. Tower of Nashville was made associate secretary and director of Program and Production.

YOUTH PLAN DRAFTED

A five-point Methodist youth program, to be applied throughout the church during the next four years, was drafted August 17-21 at a national planning conference at Purdue University, Lafayette, Ind.

The first meeting of its kind in Methodist youth work at a national level, the 140 delegates represented a cross-section of the church—annual conference directors of youth and intermediate work, presidents of youth fellowships, staff members of general boards.

Bishop John Wesley Lord of Boston, Mass., also was an active participant.

After three days of intensive committee work and general discussion, the group adopted quadrennial goals for the proposed church-wide program.

Designed "to equip Methodist youth to live in a world of strange and powerful pressures where modern rivals of the Christian faith claim allegiance," the five principal objectives are:

1. "To lay hold of the transforming power of God through Bible study, commitment to Christ, and personal spiritual discipline.

2. "To meet the world's pagan forces with Christian conviction and action.

3. "To capture young people everywhere with Christ's message.

4. "To dedicate ourselves to the Christian task through vocation, churchmanship, and community service.

5. "To work for a dynamic Christian fellowship in the local and world community."

The program will be submitted to the Methodist Council of Bishops for final approval, it was announced by Harold W. Ewing, youth department director of the Division of the Local Church, Methodist General Board of Education, who presided.

The planning conference also adopted numerous program aims and projects in the field of the five major areas, recommended ways and means to implement the general program at the local church level, and suggested that an advisory committee be named later to confer with staff members of the youth department in fashioning the four-year agenda.

The Fountain

UNPAYABLE DEBT

No true evangelist is made anywhere but on the green hill outside the city wall. The thing which carries one on when the adolescent pleasure of hearing oneself speak has evaporated; when the bias to exhibitionism in us all is both satisfied and satiated; when the itch to prove that you can "do it" is seen for the vanity that it is—the one sustaining, burning motive is the sense of *unpayable debt* for all that God did for us in Christ.

I doubt if anyone becomes an evangelist until he has seen that. . . . It is possible to be baptized into the Church, brought up in a good home, personally dedicated to our Lord, and even busy in good works, without that piercing insight and that aching sense of *unpayable debt.*

—W. E. Sangster, minister of the Westminster Central Hall, London.

AH! CONSTITUTIONAL LAW

The need for a popular civil-rights campaign in America more than a century and a half after the adoption of the revolutionary declarations and bills of rights is a sobering fact which may well be borne in mind by those who are planning an international bill of rights for the nations of the world.

—Arthur N. Holcombe, in *Human Rights in the Modern World* (New York University Press)

FROM THE NEGRO BROTHERS

Whether or not the Central Jurisdiction is continued as such within the church, whether or not Jurisdictions will continue as part of the church, certainly the race problem belongs not alone to the top levels, such as the Jurisdictional boundaries. The race problem is most intense and at its worst on the level of the local community, especially the small community in many sections of our land; and it is here that beginnings can be made. It is here that endings also will have to be reached. It is here that the problems will ultimately come; whether the solution starts here or ends here, it will not be achieved until it is achieved on the local level.

—Bishop J. W. E. Bowen, in the Message of the College of Bishops to the Central Jurisdictional Conference.

SAINTLY TRAINING

A seminary should be a training ground for saints. This sounds rhetorical. But it is strictly and soberly true. As a priest, so the people. Unless the priest is determined to achieve personal sanctity he will be an unsafe shepherd. . . .

—John C. Heenan, in *The People's Priest* (Sheed & Ward)

FROM THE WEST

It is an inspiration to all of us to note the completion of the merger between the California Oriental Provisional and the California-Nevada Conferences. This is a move in the right direction. It should open the way for other language Conferences within the Jurisdiction to do likewise. While something is given up, more is gained. It is our sincere hope that not only the language churches, but also Negro churches of the Central Jurisdiction now active within the bounds of our Jurisdiction, will respond to overtures already made and become integral parts of our life and fellowship in Conference, Area, and Jurisdiction. We realize that machinery for effecting a transfer of work from the Central to any other Jurisdiction is somewhat complicated and ponderous as the Judicial Council in a declaratory decision at San Francisco pointed out. Nevertheless, assuming a mutual desire and purpose, the goal can be reached. It might be well for this Conference to set in motion a request for making such constitutional changes as may be necessary in order to liberalize and simplify the prodecure of effecting transfers of churches and work from the Central Jurisdiction to other Jurisdictions.

—Bishop Glenn R. Phillips, in the Episcopal Address of the College of Bishops to the Western Jurisdictional Conference

A TRUE RECOGNITION

The theological concept of sin is a recognition of the prominent place that is given by religions to the demand for goodness. This is true also of the ideas of repentance, confession, forgiveness, and the reinforcement of moral purposes by divine aid in answer to prayer. These factors in the creeds and cultus of the great religions testify to their unanimous affirmation that religion is concerned with the moral order and the moral life of man.

—Winfred E. Garrison, in *A Protestant Manifesto* (Abingdon-Cokesbury Press)

ECCLESIASTICISM OF PRIDE

Pride is idolatrous self-worship. Arrogance is its priest; greed is its sacrifice; flattery is its ritual. The Shipibos go to the heart of the matter when they describe pride as "declaring 'I outrank others.'" Pride deifies self, even in the guise of humility; it stains the character and leaves the soul untouched by spiritual truth. Pride breaks through in a thousand ways, even in the Sunday-school teacher who finished the lesson about the proud Pharisee and the repentant Publican and then suggested to her class that they all thank God they were not like the Pharisee.

—Eugene A. Nida, in *God's Word in Man's Language* (Harper & Bros.)

SUCCESS THEOLOGY

Not all are unified to the extent that their lives are completely dedicated to one single, simple god. For unification is costly, and not all are willing to pay the price. The majority live in compartments, each area of life's interests being controlled by a different god. And the gods of these various compartments are more or less related to one another in an ideological system, the relationship being established through a controlling idea. Thus there are many whose life's ground plan can be fairly described as, "Business is business, religion is religion, sex is sex, and that which ultimately counts is success."

—Daniel T. Niles, in *That They May Have Life* (Harper & Bros.)

CIVILIZATION'S HOPE

I . . . began to understand at last the emphasis that [Gandhi] placed upon social decentralisation. This conception, which had interested me in my early study of the *panchayat* and its functions, suddenly acquired new significance;

for I realised that it is only through the small community that we can hope to save mankind and what is worth saving of 'civilisation.' Decentralisation had, in fact, become a corollary of my pacifist faith—as it was in the mind of Gandhi himself.

—Reginald Reynolds, in *A Quest for Gandhi* (Doubleday & Co.)

FIGHTING TOO HARD

Too often we try too hard and go on the rocks for all our trying. Too proud to surrender to our spiritual need and to mourn with the door open on our side of God, we flounder. Like a frightened boy trying to learn to swim, we struggle until we sink from sheer exhaustion. All the while we ought to know how easy it is to float, sustained by a glorious buoyancy whose generous strength knows no limitations. . . .

—Harold B. Walker, in *Ladder of Light* (Fleming H. Revell Co.)

LOOK AT THE METER

Life is like a taxi. It keeps indicating the nickels whether you choose to go anywhere or just sit still. That's the catch! There is a sense in which the degree of wrong in your choice predetermines the degree of misfortune in the nature of the consequence. You can lie to your friend, but your lie will deprive your friendship of the strength truth would have provided. You can nurse a resentment toward your business associate, but you cannot make it mean the good will that it destroys. You can tyrannize the members of your family, but you cannot make your tyranny create their love. There is the inexorable law of cause and effect. "Men cannot go against the grain of the universe and not get splinters," says Herbert H. Farmer in *God and Men*. . . .

—Hazen G. Werner, in *Live With Your Emotions* (Abingdon-Cokesbury Press)

ETERNAL PERIL

When people invite you to take a safe course they always mean the same thing—that you should select some disaster which is not the worst possible, and involve yourself in it. Thus you have safety against the worst which might otherwise befall you. But you can only play for safety by repudiating the ideal. The pursuit of the ideal is always fraught with peril.

—William Temple, in *William Temple's Teachings* (Westminster Press)

FROM THE MIDWEST

Of course the success of any institution must depend upon its leadership. It must also have assured confidence in, and co-operation with this leadership on the part of its membership. It is our opinion that The Methodist Church has at the present time as thoroughly consecrated leadership as it has ever had. Certain it is that it has the best trained leadership it has ever had.

This leadership faces problems our forefathers could never have imagined. Many of our leaders have tasks outside the pulpit heavier than one man should carry. There are no eight hour days for a real ministerial leader in any bracket in these days. Added to an increasing complexity of these tasks there is the pulpit. We are persuaded the Church never had better average preaching. Our congregations are so much better informed that the minister is relatively closer to the average member. In any field superiority is more difficult today than in years past.

Our bishops, our district superintendents, our pastors are struggling hard to help people find the way into the kingdom of God. We have the greatest and best organization of any denomination. We have the clearest message of a redeeming Christ that we have ever had. If by some miracle of God's Grace we could give God just a small fraction of our thinking daily it would lead us into an interpretation of the kingdom of God that would be filled with the power of God.

—Bishop J. Ralph Magee, in the Message of the College of Bishops to the North Central Jurisdiction

BOOMERANG

Some years ago there was a general strike of all the electrical workers in Paris. On the day that the strike began, a child of one of the workers was striken with severe illness. A doctor was called and he saw that only an immediate operation could save the child's life. There was no time to take the patient to a hospital, so the kitchen table was prepared for surgery just as darkness was falling. When all was ready the doctor tried to turn on the light. There was none. There could be no operation. Just at that moment the child's father burst into the house shouting: "Hurrah! There isn't a light burning in Paris!"

—by Carroll E. Simcox, in *Living the Lord's Prayer* (Morehouse-Gorham Co.)

ROAD TO JUSTICE

The state cannot hope to make its citizens morally good but only to make their conduct legally correct, i.e., to subordinate their actions to the law and to protect them against violence and outer injustice. . . .

—Richard Kroner, in *Culture and Faith* (University of Chicago Press)

THE LONELY MEN

The prophets . . . are not always found in the church alone. This holds also with respect to prediction. Of the French political thinker Sorel it is said by Halevy: "Those who listened to him forty years ago owe it to him that a changing world did not take them by surprise." The same thing has been said over and over with regard to the new movement in the arts which in Europe anticipated the acute phase of the contemporary crisis. Rabelais observed that destiny pushes out ahead those who recognize the direction it is taking but has to drag after it the inert mass of the unperceptive. A more recent wit remarked, not without malice, that if Wall Street investors knew their business they would keep their eyes on the modern poetry magazines and exhibitions of contemporary art.

—Amos N. Wilder, in *Modern Poetry and the Christian Tradition* (Charles Scribner's Sons)

SCARCELY

A mere wrong proposition about God, a denial or misconstruction of bare knowledge, could scarcely work the havoc of idolatry. . . .

—Edward A. Dowey, Jr., in *The Knowledge of God in Calvin's Theology* (Columbia University Press)

SPLENDOR IN THE DARK

The stars shine most brightly when it is darkest. When the garish lights of the city are near at hand, the stars are dimmed, even the moon seems less brilliant. On some high, lonesome place where it is utterly dark all around, the stars are seen shining in all their splendor. Jesus' life shines out most brightly of all against the dark background of tragedy in which it came to a close. Sometimes only when we ourselves experience solitude, loneliness, or sorrow, do we in that gloom see that he is with us.

—Jack Finegan, in *Rediscovering Jesus* (Association Press)

Browsing Through Recent Fiction

A Review by GERALD KENNEDY

THERE is a story, no doubt apocryphal, about a man who went into a bookstore, browsed awhile, and then picked out a book to buy. The clerk asked him who had recommended it, and he replied that no one had ever mentioned this particular book to him. Was he sure, the clerk insisted, that he had not read a review, or received a notice fom one of the book clubs, or heard about it on the radio? He was very sure. Then the clerk called the manager and they threw him out of the store; a man who chose a book entirely on his own was a threat to our way of life.

This is by way of introduction to a few words about the first book I would like to bring to your attention. There are few delights to compare with discovering on your own an excellent book that has not reached the best-seller list or the publisher's advertisements. That happened to me in the case of

THOMAS, *The World Cannot Hear You*

My pleasure in this book can best be indicated when I tell you that after reading it, my wife found her husband reading it again over her shoulder, somewhat to her annoyance. Thomas writes about a Welsh village in one of the depressed areas of Britain. The people of the story (*the voters* as he calls them) are the poor who have a high sense of their own worth and their right to express themselves on all issues. They talk with such wonderful poetic expression, and with such picturesque insight, that I kept saying to myself, "If only I could write like that." There is not a page without its subtle but devastating humor. All the experiences of life are handled with such natural good taste that one has the feeling that life in its entirety has a kind of tragic humor which is at the same time noble and heroic. If you read it and do not like it, it will simply indicate how different we humans are. A previous novel by Thomas called *Venus and the Voters* was also good.

HEARD, *Gabriel and the Creatures*

I am not sure it is fiction, but it seems as good a category as any for this wonderful book. Gerald Heard, who knows his science as well as his religion, has written the story of life through a series of imaginative stories. *Gabriel* is for the reader who wants both knowledge and entertainment, and it is especially for the person wondering how God fits into an evolutionary theory of life. Preachers will have their imaginations stimulated, and laymen will see the truth of Christianity in a new light. The man who is wondering whither we are tending, and what the "main line" of life is, will get the eternal perspective from Heard. Some of us will suddenly awaken to the fact that we are being encouraged to move toward the dead end in these uncertain times. A great book!

LESSNER, *At the Devil's Booth*

It seems to be either a feast or a famine when one looks at a quarter's fiction; and this time it is definitely a feast. Here is another fine novel! Written by a refugee from the Nazis who knew the torture of concentration camps and the terrible isolation of the D.P., it is almost certainly autobiographical to a large extent. The book reflects human nature in its most selfish and cowardly, as well as in its most courageous, aspects. One thing brought home to me in a clearer fashion than ever before was the despair of men who knew the enemy and wanted to help the potential victims fight him, but could not make them believe they were honest or sincere. This book will encourage the troubled conscience more than it will bring peace to the mind.

BERSTL, *The Tentmaker*

A novel on the life of the apostle Paul by a first rate novelist can hardly miss being worth reading. I should think that this is one of the top religious books of the year. It is not hard to compare it with Sholem Asch's *The Apostle* to the advantage of that great book. Yet this one has a flexibility and a sense of vitality that make it worthy of being in that same general class. Readers who know the Letters of Paul will find excitement in comparing those self portraits with this interpretation. One could hope that those who are ignorant of those earliest writings of the New Testament will find stimulation from this novel to go to the sources of it.

KRONENBERGER, *Grand Right and Left*

What happens when a multi-millionaire, in fact the richest man in the world, decides to start collecting people? Tired of the usual things collectors collect, he decides to make a collection of celebrities. It is all a lot of fun and has the sparkling repartee of an Oscar Wilde drawing room comedy. There is plenty of good satire in it. For the tired businessman or the weary housewife who wants something a step higher than magazine fiction—but not high enough to force any mental effort—why not try this one? It gave at least two readers a pleasant hour.

DENKER, *Salome, Princess of Galilee*

Said C. B. McAfee, "The Bible is a book-making book. It is a literature which provokes literature." There seems to be no limit to the books with religious themes and it is amazing to note the number of writers who are trying to bring biblical events into modern novel form. This is one of the more successful of these attempts. The first part of the book has some very interesting episodes. Like nearly all similar books, however, it bogs down when it deals with events associated with the crucifixion and resurrection of Jesus. Those events have been written about once and for all by the four Evangelists, and practically all attempts to enlarge on them are like trying to expand the Gettysburg Address or pad the Lord's Prayer. But, as you can see, this is simply my old prejudice showing up—as it does so often. Actually, *Salome* is quite a good deal better than the average.

BONN, *Gates of Dannemora*

This is based on the actual life of a great priest who gave his life to the prisoners of a penitentiary. Against overwhelming odds, he built a chapel and brought the ministry of Christianity to hopeless individuals. Here and there you find the Catholic prejudice against separation of church and state. It must be confessed that this doctrine, though fundamentally sound, is sometimes used as an excuse to keep religion out of situations where it is most relevant. The life of a good man serving other men is one of the most inspiring things we know.

JULIUS BERSTL, *The Tentmaker.* Rinehart & Co., 312 pp., $3.50

JOHN L. BONN, *Gates of Dannemora.* Doubleday & Co., 276 pp., $3.00

HENRY DENKER, *Salome, Princess of Galilee.* Thomas Y. Crowell Co., 245 pp., $3.00

GERALD HEARD, *Gabriel and the Creatures.* Harper & Bros., 244 pp., $3.50

LOUIS KRONENBERGER, *Grand Right and Left.* Viking, 217 pp., $3.00

ERWIN LESSNER, *At the Devil's Booth.* Doubleday & Co., 630 pp., $4.95

GWYN THOMAS, *The World Cannot Hear You.* Little, Brown & Co., 288 pp., $3.00

Sudbury CHURCH WORSHIP AIDS

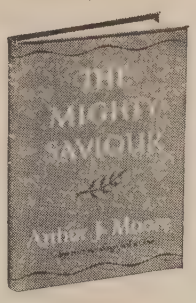
Have your dealer show you the wide variety of well made church appointments we produce

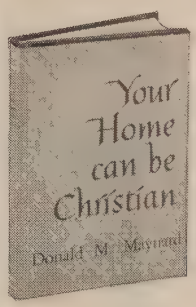
FOR COMPLETE CATALOG SEND TO

SUDBURY BRASS GOODS CO.

55 SUDBURY STREET, BOSTON 14, MASS.

Readable and Usable





THE MIGHTY SAVIOUR

The Hope that Is Ours Through Faith in Christ

ARTHUR J. MOORE

The one purpose of these ten sermons by Bishop Moore is to exalt Jesus Christ as the Mighty Saviour—the one and only Saviour from sin, the Answer to the need of the world.

In *THE MIGHTY SAVIOUR* is the impassioned pleading of a preacher who seeks to "do the work of an evangelist." These are messages to bring salvation, to strengthen the faith, to brighten the hope of man with the familiar truths of the old, old story. **$2**

YOUR HOME CAN BE CHRISTIAN

DONALD M. MAYNARD

Illustrated by Janet Smalley

A wise, warmhearted, and delightfully practical guide for parents who want to build happy homes—homes where children and adults enjoy and respect each other—homes where Christian character is formed and the Christian faith is a wholesome, natural part of family living. Dr. Maynard is a regular contributor to *The Christian Home*, and is widely known for his common-sense counsel on child guidance and family relations. PUBLISHED OCTOBER 6. **$2**

MAKING PRAYER REAL

A Guidebook to Higher Levels

LYNN J. RADCLIFFE

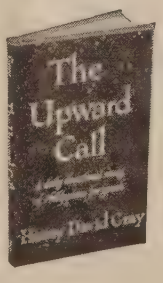
Practical help for all Christians who desire closer communion with God through prayer. *MAKING PRAYER REAL* explores and interprets the rich treasury of historical devotional literature, outlines the discipline essential to any real life of prayer, and traces the pathway of prayer from the simplest form to the most rewarding. A book for all who want to pray effectively, to be helped by prayer, to help others by prayer, and actually to feel God's Presence. **$3**

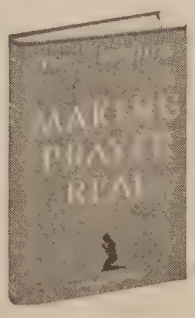
THE UPWARD CALL

A Daily Devotional Study of Philippians for Youth

HENRY DAVID GRAY

Twelve weeks of daily devotions written especially for high-school and college youth. Each weekly group consists of a reading from Philippians (the same passage to be used for an entire week) and, for each day, a related reading from elsewhere in the New Testament, a brief meditation, and a closing prayer in free verse. **$1.25**





At Your Bookstore

ABINGDON-COKESBURY

Prices of all books reviewed in THE PASTOR are subject to change without notice.—Ed.

One Pastor's Reading

By SIDNEY A. GUTHRIE

In the form of a letter in answer to a friend's query, this pastor tells what books he is reading and how he goes about selecting them. He serves the Methodist Church, Gibson City, Ill.

A LETTER came one morning that warmed the cockles of my heart. It was written by one of the ministers of the conference, a man I have known for years. He asked for guidance in the selection of his reading. The men of the conference have often turned to me for help in this matter, and it was a pleasure to write the following letter to my friend.

My Dear Tom:

Your letter received a few days ago was very gratifying to me. I thank you for your confidence in my judgment as to books. I am glad to give you what help I can, and am enclosing a copy of my book list for this year, which you may find suggestive. I prepare such a list each year, and have found it helpful in selecting books to be read. I distribute these mimeographed lists to my congregation and also to some of my friends. I also give these to various organizations that I address, such as high schools, women's clubs, men's groups, luncheon clubs, churches, etc. If you care to have my address on "Books and Reading," I shall be glad to give it for your people some time. It will cost you nothing but your continued good will.

From the beginning of my ministry I have been greatly interested in reading, and have tried to keep informed about the books coming from the press from year to year. I have kept a list of the books I have read since January 1, 1903. The list contains some 3,000 titles. A book list helps one make a balanced selection, and enables one to have a book on hand at all times—hence there is no lost motion in looking for something to read.

The list is always classified: Poetry, Religion, History, Biography, Fiction, Philosophy, World Events, Science, etc.

You ask how I keep up on books, how I know what to read. I receive each Monday the Sunday edition of *The New York Times*, which has the best book review section in America. Every book published is advertised in its pages. The honest book reviews enable the reader to know whether he cares to read the book or not. I also subscribe to three religious quarterlies *Religion in Life*, *Theology Today*, and *The Ecumenical Review*. These help me keep close track of the religious books. Whenever I go to Chicago I browse at The Methodist Publishing House, Marshall Field's, Brentano's, Krock's, Carson Pirie Scott and Company, and one or two of the best secondhand book stores. I thus am able to keep up with the current publications. My list usually contains about 100 titles. I never get them all read, but I carry over into the next year those that do not get read. During the year I always read other books that are not on the list. I like to have three or four books going at a time. This gives variety and freshness to my literary pursuits.

You say in your letter that the book reviewing you have done has not helped you much in the selection of your reading, because many that you are asked to review are poor or worthless. I can well understand how you feel about this; it is like a net let down for fishes; there are all sorts; some good and worth keeping, some thrown back into the sea.

While I am at it please allow me to ramble on a bit, telling you about some books I have found helpful. This may give you better guidance than the list. To be honest with you, I am a Dickens' fan. Up to my fortieth year I had not read a single one of Charles Dickens' great novels, but when I finally got into them I found them of consuming interest. They are the greatest of the great, and I am now reading the entire list every six or seven years. I never grow tired of them. I have two old sets in my library, and am buying the new edition being published by Oxford Press. I think that *Dombey and Son* is his best.

I also like Thackeray very much, and have read all of his novels. Do read the recent biography of Thackeray entitled *The Showman of Vanity Fair*. It is excellent. I like biography, and read a dozen or more each year. Let me mention two really great biographies published several years ago. One is a six-volume set on Lincoln, by Carl Sandberg. Nothing better nor more complete has ever before been written about the Great Emancipator. It is fully documented, contains many pictures, and is a history of the times before and during the Civil War. A winter's work on these six massive volumes would be a liberal education in itself.

The Life of Robert E. Lee, by Douglas Southall Freeman, is the other outstanding biography to which I just alluded. We of the North know so little of this other great American. We need to know more about him, for he belongs to us all, and this charming work in four volumes informs us adequately and beautifully. Both of these authors have told their story in a matchless manner, and their works are free from sectional prejudice.

Philosophy is for me a major interest. While I was pastor at Urbana several years ago, I took my Master's Degree in Philosophy at the Univer-

sity of Illinois, and since then I have realized that philosophy lies very close to religion. This great discipline will help a minister in his thinking, and I am convinced that we all need more of it. I try therefore to read several books on philosophy each year. Let me, first, in this connection note four books by Lewis Mumford. His *Technics and Civilization* was followed by *The Culture of Cities* and *The Condition of Man.* All three of these deal with the culture of the human race, and in the last he comes more fully to grips with the spiritual side of man. Recently his "Magnus Opus," the fourth and last volume entitled *The Conduct of Life,* appeared. He makes a brave attempt to solve the human problem, and while we as ministers can scarcely go along with him in some of his theories, yet many of his insights—and certainly his spirit—support the divine plan of human betterment. These books are worth a careful perusal.

Three recent books of philosophy will be rewarding. They are *Christianity and History,* by Herbert Butterfield; *Christ and Culture,* by H. Richard Niebuhr; and *War and Civilization,* by Arnold J. Toynbee. All three are well written, and relate great thinking to the everyday problems of living.

I read very little current fiction. Much of it is morally rotten, and very little of it is great literature. A writer in a recent issue of *The New York Times* said that the period from 1940 to 1950 will be called "The Filthy Forties." I more than half agree. A few novels on religious themes are good, such as Dorothy Clarke Wilson's *The Brother,* Sholem Asch's *The Apostle,* and Perkin's *The Great Physician.*

I am reading very few propaganda books; they are ephemeral and mostly lopsided. Powell's *My Twenty-Five Years in China* is a great human document and is worth reading.

The books on the recent war by Winston Churchill are voluminous, but they are very informative and constitute a splendid documentary history of our times. They are written interestingly, and by a master of literary style.

Kon-Tiki is a splendid human interest story of six men who went from South America to the South Sea Islands on a raft. It is an interesting modern adventure tale, and true.

I plan to read two or three books on preaching each year. Gerald Kennedy's *With Singleness of Heart* and Macgregor's *The Making of a Preacher* are new, fresh, and suggestive for any man who wants to preach better. Three old books on preaching could be profitably read by the young preachers of this generation. They are *The Pastor Preacher,* by Bishop William A. Quayle (out of print); Phillips Brooks' *Lectures on Preaching* (1898); and Sylvester Horne's *The Romance of Preaching.* If you want a book that will expand your soul and tear down the walls of provincialism, be sure to buy, read, and copiously mark *The Human Situation,* by Macneille Dixon. *The Mystery of Being,* by Gabriel Marcel, a great French thinker, should be read by every thoughtful preacher. It is one of the volumes in the world famous Gifford Lectures.

Kenneth S. Latourette, the great

THE Westminster Press

Toward Spiritual Security

By WESNER FALLAW

• A book of vital interest to all who wish to learn the joys of emotional and spiritual health. Dr. Fallow shows how individuals may work toward spiritual security in community, neighborhood, family, church, and in counseling situations. He illustrates his discussion with examples from real life, to show that "the genius of human and divine intercourse reaches fruition in spiritually mature men and women." A *Pastoral Psychology Book Club* Selection.

Coming Oct. 20. $3.00

Strengthened With Might

By HAROLD WILKE. In this new Westminster *Pastoral Aid* Book, an author handicapped by being born without arms offers specific help to all handicapped persons and to those who wish to understand them. His descriptions of how he made adjustments to his own handicap will bring inspiration and assurance to handicapped and "unhandicapped" alike.

Coming Oct. 20. $1.50

The Approach to Preaching

By W. E. SANGSTER. With penetrating insight, this book describes the meaning, privileges, duties, and pitfalls of the minister's calling. Plain-spoken and understanding, it makes clear the problems every minister must face—including the "occupational diseases" of the ministry — and the high and rewarding nature of the minister's whole work.

Coming Oct. 13. $2.00

AT ALL BOOKSTORES, THE WESTMINSTER PRESS, PHILADELPHIA 7

teacher of Missions at Yale, has completed his monumental history of Christian Missions entitled *The Expansion of Christianity*. It is lengthy, running to seven large volumes, but is authoritative, definitive, and for many years will constitute the Protestant clergyman's encyclopedia of missions.

Two important new religious books demand attention. One by George A. Buttrick, entitled *So We Believe; So We Pray*, is a charming book in the author's inimitable style, the first section of which is on what we believe as Christians; the second section is a lovely interpretation of the Lord's Prayer, done with fervor and imagination.

In the year 1947 appeared three significant volumes, which are still having a great sale and are still being read and talked about. The first is *A Study of History*, by Arnold J. Toynbee. It is an abridgment of six volumes, and is a keen and rewarding study of history from new and fresh viewpoints. The second is *Human Destiny*, by Lecomte du Nuoy. This is a popular book on science written by a reverent French scientist. It interprets evolution and scientific advances from the standpoint of the spiritual. The last is *God in History*, by Sherwood Eddy. He is a world traveler, Christian leader, and has a long list of excellent books to his credit. In gripping fashion the author reveals the presence of God in human history and shows clearly that history can have little if any meaning without God.

One more volume remains to be considered. It is a large book running to over 1,000 pages, but it is interesting from start to finish. It is *The Age of Faith*, by Will Durant. This is the fourth volume of a series on "The History of Civilization," that will ultimately run to six volumes. This one is a study of the early medieval period. It has a wealth of scholarship, and breadth of vision, coupled with a charming literary style. The living interest of the story holds the reader to the last page. It is undoubtedly one of the best books of the last five years. No minister can afford to overlook it.

Well Tom, you asked for it, didn't you? No doubt this is more than you expected. I believe in Scripture measure, pressed down and running over. I hope that sometime at our leisure we can have a good talk about books. I would enjoy it. I hope I have given you what you wanted, and that what I have written will help you in the selection of your reading. I am always ready to pour out my soul to anyone at any time and anywhere, who loves books and hungers for their companionship. Assuring you of my willingness to help you, and with very best wishes to you in your ministry, I am,

Yours Sincerely

Sholem Asch, *The Apostle*, G. P. Putnam's Sons, 804 pp., $4.

Herbert Butterfield, *Christianity and History*. Charles Scribner's Sons, 146 pp., $2.75

George A. Buttrick, *So We Believe; So We Pray*. Abingdon-Cokesbury Press, 256 pp., $2.75

Charles Dickens, *Dombey and Son*. Dodd, Mead & Co., 839 pp., $2.95

W. Macneille Dixon, *The Human Situation*. Longmans, Green & Co., 438 pp., $3.50

Will Durant, *The Age of Faith*. Simon & Schuster, Inc., 1196 pp., $7.50

Sherwood Eddy, *God In History*. Association Press (out of print)

Douglas Southall Freeman, *Robert E. Lee: A Biography*. Charles Scribner's Sons, 4 vols., $6.25 ea.

Thor Heyerdahl, *Kon-Tiki*. Rand McNally Co., 304 pp., $4.

Sylvester Horne, *The Romance of Preaching*. Fleming H. Revell Co. (out of print)

Gerald Kennedy, *With Singleness of Heart*. Harper & Bros., 157 pp., $2.

Kenneth S. Latourette, *History of the Expansion of Christianity*. Harper & Bros., 7 vols., $4 ea.

Pierre Lecomte du Nuoy, *Human Destiny*. Longmans, Green & Co., 289 pp., $3.50

William Malcolm Macgregor, *The Making of a Preacher*. Westminster Press, 96 pp., (out of print).

Gabriel Marcel, *The Mystery of Being*. Henry Regnery Co., 219 pp., $3.75

Lewis Mumford, *Technics and Civilization*. Harcourt, Brace & Co., 495., $6.

Lewis Mumford, *The Culture of Cities*. Harcourt, Brace & Co., 586 pp., $6.50

Lewis Mumford, *The Condition of Man*. Harcourt, Brace & Co., 467 pp., $7.

Lewis Mumford, *The Conduct of Life*. Harcourt, Brace & Co., 342 pp., $5.

H. Richard Niebuhr, *Christ and Culture*. Harper & Bros., 259 pp., $3.50

Jacob Randolph Perkins, *Emperor's Physician*. Bobbs-Merrill Co., (out of print)

John B. Powell, *My Twenty-Five Years in China*. Macmillan Co., 436 pp., $3.50

Carl Sandburg, *Abraham Lincoln*. Harcourt, Brace & Co., 6 vols., $46.

L. Stevenson, *The Showman of Vanity Fair; The Life of William Makepeace Thackeray*. Charles Scribner's Sons, 405 pp., $5.

Arnold J. Toynbee, *A Study of History*. Abridged by D. C. Summervell, Oxford University Press, 617 pp., $5.

Arnold J. Toynbee, *War and Civilization*. Oxford University Press, 165 pp., $2.50

Dorothy Clarke Wilson, *The Brother*. Westminster Press, 325 pp., $2.50

A "must" for every Methodist

DOCTRINES and DISCIPLINE of the METHODIST CHURCH

1952 Edition

Complete laws, rules and regulations of the Church. (AC)
Cloth edition $1.50
Gift edition $2.75

Add state sales tax, if necessary.
None on interstate orders

THE METHODIST PUBLISHING HOUSE

Please order from House serving you

Baltimore 3	Chicago 11	Cincinnati 2
Dallas 1	Detroit 1	Kansas City 6
Nashville 2	New York 11	Pittsburgh 30
Portland 5	Richmond 16	San Francisco 2

REVIEWS

What the Soul Needs

THE NEED FOR ROOTS, *by Simone Weil. Arthur Wills, trans. G. P. Putnam's Sons, 302 pp., $4.*

Often spurious, so many detailed nostrums for the world's ills were proposed during the war years that we developed allergies to the genre. This allergy turned into an active distaste when the visions drifted into the realms of postwar political activity.

It is just as well, therefore, that Simone Weil's *The Need for Roots* has waited until now for its American publication. Perhaps a reaction has come; we are in need of some new dreams.

The Free French Government, operating from headquarters in London in the midst of the war, did not know just what to do with the woman of genius they found on their hands. So it suggested that she outline the basic propositions upon which education and government in France could be reconstructed following the war. She did just that in 1943, dying later in the year from malnutrition. She refused more rations than she thought those she loved in France were getting.

Fundamental in the outline of the book is a switch in the concept of freedom, from that of "rights" to "obligations." The obligations have, however, none of the authoritarian overtones that apologists of the Right usually envision as they talk about freedom and responsibility. Nor does she equate obligation with responsibility, which she considers one of the vital needs of the human soul. It is instead a decision-making factor, subjectively considered. Only the other person has "rights." I, in performing my tasks, have obligations, not rights.

Freedom is the central issue of the book. It is freedom with roots. The confusions, uprootedness, and chaotic revolutions that spot our times are the destructive results of a society out of equilibrium and where the shibboleths of freedom have been their own worst enemy.

Thomas Sugrue has said that Miss Weil was an angel with a taste for bureaucracy. That is only partly true, for while most utopian visions have emphasized the organization of state, she puts man at the center, urging him to come as close to God as possible, and the state is peripheral. Groups and states have no freedoms as such, only the obligation to serve man.

But this man is not the isolated being of Rousseau. He is a member of a family and community. He has a continuity, a tradition which attaches him to his work and his society. Would that *The Need for Roots* would do for the new stages of society what *The Social Contract* did nearly two hundred years ago. It is the twentieth-century prolegomenon to statecraft. All else is obsolete.

—Roger Ortmayer

Dangers of Traditionalism

TRADITION, FREEDOM, AND THE SPIRIT, *by Daniel Jenkins. Westminster Press, 195 pp., $3.*

Daniel Jenkins is a scholar of proved ability. He knows European theology and church life and, after a year spent in study at Union Theological Seminary, gained quite an understanding of American thought in religion and life. He has something important to say. But that something is so obscured by his seeming propensity for abstract, indirect language that the reader has to make Herculean efforts in order to get what the author is driving at.

The publisher's editor failed to make a contribution here. With a few simple rearrangements of wording he could have made simple constructions and direct statements out of many complex and indirect formulations. He could have helped, too, by breaking up overlong paragraphs into shorter ones for the sake of readability. The editor could have helped the writer further by indicating, with numbers or subheads, natural steps in the argument. He didn't. So the reader has to stumble his way through a jungle of obscure language in order to find the acorns of truth and insight which have grown out of the thinking of this English Congregational preacher.

Jenkins' thesis, so far as this reviewer is able to discover, is that tradition has a valid place in the Christian life but that it can be overemphasized to the detriment of free life in the kingdom of God.

In this he is particularly critical of Roman Catholicism. But he also points out the perils of traditionalism for evangelical Christianity.

Among these is formalism. "The light of God's truth is not sought as that

REVIEWERS

James R. Blackwood, minister of First U. S. Presbyterian Church, St. Charles, Mo.

David S. Burgess, executive secretary, Georgia State Industrial Union Council, Atlanta, Ga.

Paul Traugott Fuhrmann, department of History of Christianity, Gammon Theological Seminary, Atlanta, Ga.

Gerald Kennedy, Bishop of Los Angeles Area, Los Angeles, Calif.

Charles M. Laymon, pastor of Indianola Methodist Church, Columbus, Ohio.

C. Stanley Lowell, pastor of Wesley Methodist Church, Washington, D.C.

Paul B. Maves, assistant professor of Religious Education, Drew Theological Seminary, Madison, N. J.

Victor Obenhaus, associate professor of the Church in Agricultural and Industrial Life, Chicago Theological Seminary.

Roger Ortmayer, editor of *motive* magazine, Department of College and University Life, Methodist Board of Education.

Lyndon B. Phifer, associate editor of Adult Publications, Methodist Board of Education.

S. Paul Schilling, department of Systematic Theology, Westminster Theological Seminary, Westminster, Md.

Montgomery J. Shroyer, professor of New Testament, Westminster Theological Seminary, Westminster, Md.

W. McFerrin Stowe, pastor St. Luke's Methodist Church, Oklahoma City, Okla.

which appeared in a particular situation in the past, which must be brought in as one relevant factor among others in a new and different situation, but the intellectual residuum of the old is forced into the mould of the new without sufficient attention being paid to what is distinctive of either."

Another peril is legalism. "Legalism is always disposed to depreciate the element of novelty in a situation and to meet its challenge by acting in accordance with a habit of disciplined conduct, which does not necessarily involve a genuine personal commitment."

The third danger to which Christian traditionalism is exposed is archaism. "Archaism is the attitude of those in whom the spirit of prophecy has died, for although the prophets invoked the past, it was, as the story of the Deuteronomic reform reminds us, with the most practical and realistic eye upon the present. . . . The determined archaism of many devoted Protestant laity, fostered by confused teaching about the nature of freedom by their ministers, in persisting in believing that the doctrine of the liberty of the Christian man involves 'free enterprise' in economic matters is at least as great as the archaism of those Catholics who idealize a peasant economy. It ignores the real problem of freedom in a technological society which, once free enterprise has passed its first stage of development, has an inevitable tendency towards centralization. This Protestant archaism is much more dangerous than that of Catholicism. . . ."

Jenkins is not content with pointing out the dangers of traditionalism but, more constructively, makes suggestions as to the attainment of freedom in today's technological society and in the worship of God. But how much better if these splendid suggestions could have been couched in easily understandable English or rephrased by one skilled in the art of readable writing!—***Lyndon B. Phifer***

ROBES
Choir and Pulpit

More Impressive Christmas Programs

A complete selection of styles and materials. In all colors, including white. Send today for FREE catalogs: C-107 (choir robes); J-107 (children's robes); P-107 (pulpit robes).

COLLEGIATE CAP & GOWN CO.
NEW YORK 1, N. Y. 366 Fifth Ave.
CHAMPAIGN, ILL. 1000 N. Market St.
CHICAGO 1, ILL. 228 N. LaSalle St.

John Calvin's Orthodoxy

THE KNOWLEDGE OF GOD IN CALVIN'S THEOLOGY, *by Edward A. Dowey, Jr., Columbia University Press, 251 pp., $3.75.*

The neo-orthodoxy which in various forms probably constitutes today's most influential theological trend cannot be understood apart from the orthodoxy which is its ancestor. Such understanding will be furthered by Dowey's painstaking study, "a critical exposition of Calvin's theological epistemology."

The author's central thesis is that for Calvin God is known in two distinct ways, as Creator and Redeemer. Both are illuminatingly expounded. To the eye of faith, God reveals himself in both law and gospel, in "the orderly will of the Creator and the gratuitous mercy of the Redeemer" (p. 222). Calvin makes no attempt to unify systematically the two orders of knowledge. They are related, but according to a dialectic unresolvable by the reason of sinful man and harmonized only in the transcendent God personally encountered in faith. Here Calvin's view is largely identified with the existentialist emphasis on suprarational paradox typified by Kierkegaard and Brunner. The critical worth of the essay would be heightened if the question of the validity of this identification were investigated more carefully.

The book contains a penetrating examination of Calvin's doctrine of Scripture as inerrantly authoritative. Dowey takes him to task for failing to harmonize the formal and material principles of the Reformation—the authority of Scripture and justification by faith—which he might have done had he applied to biblical interpretation his doctrine of faith as exclusively Christocentric, and had he utilized Luther's principle of freedom, "Christ, the Lord of Scripture."

According to Dowey, Calvin recognizes the validity of both general and special revelation. God is really disclosed in nature, history, reason, and conscience, but only the scriptural revelation prevents the perversion of these disclosures through the wilful ignorance of sin. Special revelation clarifies and magnifies what the world reveals of God the Creator, but also complements it through the Christian doctrines of the Trinity, creation, and special providence. Only the Scriptures yield knowledge of God the Redeemer.

Dowey maintains that Calvin's central doctrine is not the absolute sovereignty of God, with its corollary of double predestination, but rather God's unconditional grace and mercy. The divine sovereignty is thus not arbitrary but gratuitous, i.e., merciful toward the undeserving. This effort to make Calvinism more palatable is hardly convincing. If love rather than sovereignty were really basic, would not God elect all? Actually, however, it is God's "own secret determination" which decrees who shall be saved (*Inst.*, III, xxii, 7).

A Th.D. thesis at the University of Zurich, the book offers the values and exacts the costs which one might expect in such a treatment. Its meticulous scholarship is reflected in masterly and judicious use of the relevant source materials in both Calvin and his interpreters. Its detailed documentation (the 98 pages of Chapter III contain 469 footnotes) sometimes interferes with continuity in reading, and its closely knit exposition and criticism, coupled with many long quotations, require careful reading. Yet the style is clear.

The preacher need not look here for contemporary applications or for sermon nuggets easily refined for pulpit use. The reader will, however, be stimulated to do that fundamental theological thinking which must underlie all preaching of depth and power.—***S. Paul Schilling***

The Gospels of Luke and John

THE INTERPRETER'S BIBLE, VOL. VIII, *edited by George A. Buttrick, et al. Abingdon-Cokesbury Press, 811 pp., $8.75.*

Anyone who knows the field of religious literature today recognizes the work of seven top-notch men in Volume VIII of *The Interpreter's Bible,* which deals with the Gospels according to Luke and John.

Undoubtedly this volume and its companions in the set will take an important place in the biblical scholarship of the twentieth century. Well printed, carefully edited, beautifully written, vivid rather than profuse in word illustrations, usually irenic though controversial in part, this work succeeds better than most multiauthored volumes in avoiding choppiness and in achieving balance.

S. MacLean Gilmour has written the introduction to Luke and the exegesis of that book. Wilbert F. Howard has done the same for John. These scholars

may be left to stew in their own juice; or other scholars may praise them or boil them in oil. My knowledge of "Q" is zero.

Walter Bowie, John Knox, George Buttrick, and Paul Scherer give their talents to the exposition of the Gospel according to Luke.

Of these men, John Knox most deeply impresses me as writing with a "feel" for his subject. It would be hard to find any better biblical exposition than what he has written, for example, on losing life in order to save it (Lk. 9:23 ff.). George Buttrick comments on Luke 13-18. Here he returns to a field that he has already harvested. This section of the Gospel contains much of Jesus' parabolic teaching. Buttrick has given us one of the best books in English on the parables, yet what he writes now is no mere faded carbon copy of the original treatment; it is brought to us in a fresh way, and as always, with a slant uniquely the author's own. Paul Scherer contributes the brilliant writing that his readers have learned to expect of him.

For me, however, by all odds the best part of the book lies in what Arthur Gossip has written on the Gospel according to John. Maybe that estimate is prejudiced. If, as Dickens said, every parent has in his heart of hearts a favorite child, every student is entitled to a favorite teacher or book-friend. Arthur Gossip, through his other writings, has become one such friend to me.

Walter Bowie begins his exposition of Luke with a left jab to the orthodox and a right punch to the religious radical. Gossip doesn't bother. He simply writes about the Gospel according to John—out of wide experience, a wealth of thought, and a big heart. Perhaps these two writers, at opposite ends of the same book, represent its widest spread in point of view.

Several parts of *The Interpreter's Bible* raise questions. Something more than chance prompted one of the general editors to come out recently with an article on "The Miracles—Wings or Weight?" He says, "As one who deals with and admires many distinguished scholars of the New Testament, I have long realized that I hold a view regarding the Gospel miracles which does not always accord with that of prevalent scholarship." He goes on to uphold and defend his belief in miracles, including the Virgin Birth. Exegesis in the volume under review often makes hash of the miracles, pooh-poohs the doctrine of the Virgin Birth, and as one expositor says, "the story of the empty tomb can hardly be taken seriously" except in the symbolic sense. When some of these writers tee off on symbolism, it seems to me that they land in the rough. They lose strokes—or they lose the ball.

This volume is a good one for any minister to buy for his workshop. It will stimulate his thought, and make him dig more deeply into Scripture.—***James R. Blackwood***

The Victims

A CHANCE TO LIVE, *by John Patrick Carroll-Abbing. Longman's, Green & Co., 216 pp., $3.*

Are any more books needed to demonstrate that children are the real victims of war? If so, this book is a good one. For it does bring out that fact once again with pitiless insistency.

This book records the dumb suffering of little children who do not understand

Romanesque PULPIT FURNITURE

PULPIT SET MN-415. Designed especially for churches of modern, Georgian, and colonial architecture. Available in solid oak or elm, at prices below, or in solid walnut for 20% additional. Chair seats upholstered in velour-covered cushions two inches thick—red, blue, mulberry—or brown imitation leather. **Transportation Extra.**

Pulpit. Adjustable 42 to 47 inches high. Weight, 160 pounds **$162.25**

Center Chair. 54 inches high. Cushion seat—specify color. Weight, 100 pounds **$108.25**

Side Chairs. 48 inches high. Cushion seats—specify color. Weight, 90 pounds ..... *each,* **$103.50**

Communion Table. 32 inches high. Top 54x22 inches. Weight, 140 pounds **$131.00**

Communion Chairs. 40 inches high. Saddle seat. Weight, 65 pounds ..... *each,* **$72.00**

Bible and Flower Stands. 32 inches high. Top, 16x16 inches. Weight, 40 pounds each ..... *each,* **$61.25**

Romanesque Lectern MN-563-15. May be used with above set. Height, 48 inches, top 16x22 inches. **$126.00**

Gothic PULPIT FURNITURE

PULPIT SET MN-511. Carved arch design to blend perfectly with the traditional Gothic architecture. Set is available in solid oak or elm at the prices listed or in solid walnut for 20% additional. Chair seats are upholstered in velour-covered cushions two inches thick. Select from red, blue or mulberry velour—or brown imitation leather. **Transportation Extra.**

Pulpit. 44 inches high. Weight, 160 pounds **$184.50**

Center Chair. 54 inches high. Cushion seat—specify color. Weight, 100 pounds **$117.25**

Side Chairs. 48 inches high. Cushion seats—specify color. Weight, 90 pounds each ..... *each,* **$112.75**

Communion Table. 32 inches high. Top 54x21 inches. Weight, 140 pounds **$139.50**

Communion Chairs. 42 inches high. Cushion seats—specify color. Weight, 65 pounds each ..... *each,* **$89.25**

Bible or Flower Stands. 32 inches high. Top 14x14 inches. Weight, 40 pounds each ..... *each,* **$61.25**

Gothic Lectern MN-563-11. Matches above set. Height, 48 inches, top, 16x22 inches ..... *each,* **$126.00**

Add state sales tax, if necessary—none on interstate orders

The Methodist Publishing House

Baltimore 3 · Chicago 11 · Cincinnati 2 · Dallas 1
Detroit 1 · Kansas City 6 · Nashville 2 · New York 11
Pittsburgh 30 · Portland 5 · Richmond 16 · San Francisco 2

Please order from House serving you

When in Atlanta or Boston, stop in our COKESBURY BOOK STORES: In Atlanta, 72 Broad St., N. W. In Boston, 577 Boylston St.

the mysteries of power politics. It also pictures their rapid moral disintegration under the pressures of war. The reader is both filled with grief and stirred to wrath. One marvels that there is in the writer so little indignation. He just seems to take it for granted that this is a world where such things happen and one must do what he can in the midst of them.

The book is another of these vivid descriptions of the backwash of a great war. The things it describes are bad—very bad. Yet they are the things which inevitably attend a war system. We know now what happens to children in wars. Can someone tell us how to stop the wars?—***C. Stanley Lowell***

Back to a Four-Source Theory

Interpreting the New Testament, 1900-1950, by Archibald M. Hunter. Westminster Press, 144 pp., $2.50.

This small book is an amazing attempt to do for the whole New Testament field what Schweitzer did in a much smaller field in his large volume "The Quest of the Historical Jesus." Hunter reviews the literature of the past fifty years in the field of textual and historical criticism. He has done an invaluable service for the average preacher and his work well might be a blessing to the layman who would like to know what has been going on in New Testament studies.

Is a translation into modern English justified? Has the study of ancient manuscripts added anything to our knowledge of the New Testament? Did portions of the New Testament come first in Aramaic? Has the science of Form Criticism the answer to the problem of Gospel origins? Do the Gospels give us a trustworthy and historical Jesus? Was Paul a normative Jew or Hellenist? Did the Apostle John write the Fourth Gospel? Is the Fourth Gospel trustworthy history? Did a physician write the Book of Acts? Is Hebrews Alexandrian or Jewish? Did Peter write First Peter? Is Revelation futurist or for its own times?

On these and a host of similar questions our author acts as a sort of referee, and of course some of his decisions will be contested. He thinks Form Criticism has spent its force and that Streeter's Four-Source Theory is nearer the facts. Westcott and Hort were not far from the truth in their appraisal of Mss. B and *Aleph* as of greater value than either Western or Caesarean texts. In spite of Cadbury, Hobart of 1884 was substantially correct in his belief that the Third Gospel showed clear signs of having been written by a physician. And since Selwyn we may rest assured that Peter wrote First Peter. These sample decisions seem to indicate a profound trust in British scholarship. And we can quite agree with him that the work of such men as Charles and Kiddle has gone far toward solving the mysteries of Revelation and saved a book which was being smothered in the house of its apocalyptic friends.

Hunter's *Interpreting the New Testament* is a revelation to clergy and laity who have known all too little of what scholarship has done. And the book should lay to rest some of their fears. The net result of New Testament scholarship is good. Hunter's chapter on "The Theology of the New Testament" is well worth reading. Even with a discount of his heavy emphasis on Barth, we can see distinct gain. Modern scholarship has given back to us a Christ in whom God has spoken, a conception of the church as community of God, and not only a unified New Testament, but a New Testament united with the Old Testament.—***Montgomery J. Shroyer***

A New Society

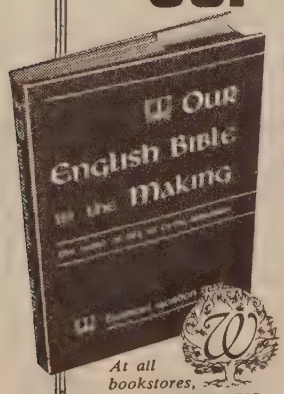
THAT ALL MAY BE ONE, *by James E. L. Newbigin. Association Press, 127 pp., $1.50.*

It is not often that one has the opportunity to read a small book as refreshing and stimulating as *That All May Be One,* written by Bishop James E. L. Newbigin of the Church of South India, who first went to that country representing the Church of Scotland. Although it has been chosen as a study book for their quadrennial conference by the Student Volunteer Movement, it is, in its unstilted and freely flowing style, far removed from the usual study book. One might call it a reflective diary in the same sense that the Book of Acts is of this character in its chapters dealing with the missionary activities of Paul.

Here is a bishop who is first a pastor and then an administrator, moving from village to village as he attempts to interpret Christ in the midst of social economic and religious tensions. Preaching, baptizing, distributing Bibles, arranging for the care of the sick and the poor, interceding with the government, composing a new liturgy for the united church, concerned with caste education, and drinking water, confronted by Communists, Hindus, and Vedanta philosophy—in the midst of all this Bishop Newbigin undertakes to give a vital

From Bede and Wycliffe to the Revised Standard Version

Our English Bible in the Making



THE WORD OF LIFE IN LIVING LANGUAGE

By HERBERT GORDON MAY. The fascinating history of the many English translations of the Bible, and of the men who for 1,000 years have worked to make the Scriptures more meaningful to their own time . . . from the first fragmentary translations into Anglo-Saxon, to the Wycliffe, Tyndale, and Coverdale Bibles, the Genevan Bible (the Bible of the Pilgrim Fathers), the Bishops' and King James Bibles, and down to the startling advances in Bible scholarship in the last few centuries, including the Revised Standard Version. The author is one of the editors of the R.S.V. and devotes two chapters of his book to it. *$2.75*

At all bookstores, **THE WESTMINSTER PRESS,** *Philadelphia 7*

meaning to the ecumenical union of more than one million Indian Christians, Anglicans, Methodists, Presbyterians, and Congregationalists.

One feels constantly as he reads the book in one sitting (it is not easy to put it down and its 127 pages read as smoothly as scenery passes a motor car on a modern highway) that he is witnessing the making of a new society. Everything is in flux, on the way to becoming something other than it is. And even though the background is South India, the issues which the new awakening there has catapulted into the center of things are surprisingly familiar. Government intrusion into private life, communism, co-operatives, Christian education and the state, the need for public utilities that are *public,* the problems of ecumenical practice, and the molding of the Christian community which the author considers (always within an actual life-centered context and never abstractly) strike one as pertinent to our own society.

The minister who allows this book to touch his life will be moved to feel anew the implications of his ministry in the community where he serves. He will ask himself whether he has touched life as acutely at its nerve centers in his own parish as has this bishop on the other side of the world. He will find here the union of a gospel that is social and a gospel that is profoundly spiritual. He will be glad that he is a minister.—***Charles M. Laymon***

Labor and Management

ARE WORKERS HUMAN? *by Gordon Rattray Taylor. Houghton Mifflin Co., 273 pp., $3.*

In a day when many American manufacturers are using psychologists, psychiatrists, time-study experts and a host of alleged scientists for the sole purpose of capturing public favor abroad and controlling their employees at home, a British economist and engineer, Gordon Rattray Taylor, has broken through the maze of confusions to give a new dimension to the crucial problems of industrial relations. Using the rather whimsical though slightly patronizing title *Are Workers Human?* Mr. Taylor advises the manufacturers of America to look at the employee as a whole man—not as a cog or a badge number but as a human being with convictions, prejudices, and an insatiable desire to find a deeper meaning in his job.

The writer first pleads for "humanizing of industry." To the manufacturer he simply says, "If you work for personal happiness and development of the employee, you get this and output too" —and he devotes most of his book to proving this point. How is this end accomplished? Good wages are not enough, for a worker is a complex creature driven by desires for companionship, for recognition, for approval, for increased skill. Yet the very setup of modern industry frustrates these basic human desires. Take the case of a young new employee.

"He comes from school where he has been taught the importance of doing one's best work, of honesty and of using one's intelligence on the task in hand. He often finds a very different morality [in the factory] in which 'lifting' is approved and attempts to cheat the firm by giving as little labor as possible or even falsifying returns are not uncommon. His attempts to work at his best speed draw on him the wrath of the older men, who tell him to slow down or he'll spoil the rate. And when he tries to suggest a different way of doing the job, or even if he simply asks why it is done the way it is done, he may be told he is hired to work not to think."

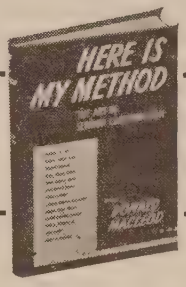
Under these circumstances a new worker is lonely, frustrated, and resentful.

Management, claims the writer, can cure these faults by proper communications with the workers. It must "restore functional prestige to the industrial task." This requires paying a man in accordance with a clearly understood job classification. It requires the establishment of an accepted avenue of advancement within the shop.

Management, in order to combat the impersonal nature of a factory, must make every effort to divide great masses of employees into small and well-knit work groups consisting of twelve men or less. This method will develop companionship and loyalty among the workers. It will aid in group discipline. It will enable the real—not the management-picked—workers to emerge to positions of leadership. In such an atmosphere, workers are happier and therefore more productive.

The average manufacturer seldom takes Mr. Taylor's advice. In the event of a threatened strike, he tends "to work directly on the attitudes and intentions of employees rather than attempting to remove the causes for frustrations and misunderstandings on the part of the employees." Here management makes

13 great preachers reveal the secret of their preaching



HERE IS MY METHOD

The Art of Sermon Construction

edited by Donald Macleod

Thirteen front rank preachers of national and international reputation have contributed chapters to this outstanding book. Each describes exactly how he constructs a sermon and then offers a sample sermon by way of illustration. Every phase of the work is considered—inspiration, selection of the text, development, outlining, accumulation of illustrations, etc., etc.: all are handled clearly and explicitly.

Ralph W. Sockman, Lynn Harold Hough and Gerald Kennedy are among the distinguished preachers who show you how they construct their praiseworthy sermons. $2.50

at your local bookstore

FLEMING H. REVELL COMPANY
Westwood, New Jersey

its most serious error, for most workers judge the boss by his actions rather than by rosy assurances on the job and catchy brochures in the pay envelope.

Driven by despair, workers often strike. This is often a "good sign," according to Mr. Taylor. "It implies that the men think that the situation is not quite hopeless. They strike in the hope of getting it improved; if they had no hope of achieving this they would leave the factory altogether. . . . [It is] a constructive response, [for] strikes require organization, courage, conviction and group loyalty."

Often the real cause of the strike—an accumulation of past grievances—is overshadowed by the drama of the precipitating event. The strike, moreover, may be a habitual response on the part of men who basically distrust the intentions of the boss.

How can strikes be prevented? Candidly, the writer advises management to provide regular methods for discussing grievances—and he strongly implies that this is impossible without a union in the plant. Management's attitude toward the labor movement must change. "The whole trend of our time is away from the slave concept of labor. No state that provides universal free education can expect large masses of the population to tolerate for long conditions that frustrate them."

The irony of the matter is that frequently American manufacturers have used the methods of "scientific management" for the sole purpose of preventing the workers from organizing. These actions show that basically great numbers of American industrialists do not believe that workers can best develop their personalities through their own organizations—created, mantained, and expanded by their own efforts. These employers, contrary to the advice of Mr. Taylor, prefer to create within their own establishments a form of "controlled democracy" or an employers' "welfare state." Here the workers may be happy in the superficial sense, but they will never know the deeper meaning of democracy on the job.

For ministers and laymen believing in industrial democracy, Mr. Taylor's book is required reading.—***David S. Burgess***

The Church Must Act

THE CHURCH IN COMMUNITY ACTION, *by Harvey Seifert. Abingdon-Cokesbury Press, 240 pp., $2.75.*

Haltingly but irresistibly Protestantism is being compelled to realize that a sure test of its vitality lies in the reconstruction of community life. Sociologists and economists are recognized as among the real pioneers of Protestantism. The *institution* of the church can be a drag on the faith it espouses. Unwittingly, churches defeat their own high purposes.

The author of this book not only knows all of this, but also knows that one reason for the church's lag is unawareness of its total community responsibility and the corresponding absence of intellectual tools to offset this deficiency.

This is frankly a "how-to" book. Philosophically and theologically minded students will probably protest the reliance upon devices and the compulsion to undertake specific tasks. Seifert is not indifferent to these aspects. The instruments he proposes are not without adequate theological, ethical grounding. Such a statement as "A compelling concern to transform all conditions which blight human personality is an outgrowth of commitment to the Christian way" reveals the Christian ethical pre-suppositions and imperatives on which his proposals stand.

If one believes that the future of the church depends upon the capacity of its leadership to guide church people into a more profound understanding of the religious significance of issues confronting our communities, then here is to be found sage and useful assistance. The day of the pulpit orator whose efforts were unhooked to the real issues of the time is over. A new type of ministry is emerging. The new type of leadership is trained in skills of group and individual guidance with a background of solid understanding of the social situation. Seifert may offer nothing new along this line, but he takes the best from other disciplines and relates them to religious leadership.

The same thing is true for the rest of the book. It may contain no novel material not found elsewhere, but this is also its principal distinction. He has brought it together for church people. That in itself is novel, and for this socially awakening churchmen will be increasingly grateful.

In a period such as the present, when political corruption can be laid directly at the door of indifferent churchmen, the chapter on "Political Activities for Churchmen" is most timely. Correspondingly, in a time when all social action agencies are under pressure, the chapter "Organizational and Economic Action" is a source of sustenance and reinforcement.

This whole volume is a part of Christianity's pioneering edge. Its value is enhanced because of its usefulness both to pulpit and pew.—***Victor Obenhaus***

Protestant Personalties

GREAT VOICES OF THE REFORMATION (*An Anthology edited with an Introduction and Commentaries by Harry Emerson Fosdick.*) *Random House, 546 pp., $5.*

This volume is remarkable for quantity. It offers over 500 pages of Wycliffe, Huss, Luther, Melanchthon, Zwingli, Calvin, Knox, the Anabaptists, R. Hooker, C. Mather, J. Taylor, R. Williams, E. Hart, J. Woolman, J. Wesley.

Respecting the Reformers strictly so called, the quality of this work leaves something to be desired. The European approach to Luther for the last forty years has been quite different, and extremely simple: Luther's Course on Romans, offered in 1515-16, is his Promethean work, his masterpiece. Anterior to his Theses of 1517, it is the key to a real understanding of Luther. Therein the true Luther and the whole Luther is to be found. Luther's celebrated treatises of 1520 (pp. 81-117) are simply the development of certain sentences already expressed in his Course on Romans. This is the work which explains all the later reactions, attitudes, and volcanic productions of the man. Had this anthology given selections from it, it would have earned the intellectual respect of informed German Protestants.

The selections from Calvin are more fortunate. We find indeed large portions

of Calvin's Letter to Cardinal Sadolet (undoubtedly one of the noblest Protestant writings of all times). But the editor uses a translation made in 1844 without checking the original. Calvin's text is more forceful; but the editor, while rejecting the infallibility of the pope, implicitly accepts the infallibility of a Scottish translator of one hundred and ten years ago!

The writing, however, which established Calvin's leadership was his earliest Prefaces to the French Bible of 1535. Had this anthology included Calvin's Preface to the New Testament, it would have made a contribution to the Protestant cause in this country and would have gained the intellectual respect of French Protestants.

The numerous comments of this anthology must also be read with caution. The assertion, for instance, that Calvin was called "the accusative case" when he was in school (p. 195) is likely just a legend. Calvin's first biographer (Beza) clearly specifies that he had heard some Catholics say this many years after Calvin had risen to celebrity. Nor was Calvin as intolerant as this anthology supposes. The real Calvin was ever ready to help a Protestant in need; he was cordial, affable, and kind. True, Calvin had Servetus arrested and executed. But, may we ask, what did Servetus really intend to do when he came to Geneva?

Whether the compiler of this anthology understands the temperament of Luther and Calvin, and the stream of life and circumstances of their time, is an open question. On page 540, mention is made of the origin of the name Protestant. Here, again, are ideas out of date, passed from book to book without verification. The Latin minutes of the Diet of Speyer qualify those princes and city delegates as *protestantes*. What is the real meaning of this Latin word in the light of the context? "Our consciences require that we be *attesting* that, in matters of God's honor and soul, each for himself must stand before God and render account."

The fact that this anthology misses the Reformation as a prophetic outburst within Catholicism and its essential contribution (rediscovery of the Semitic concept of Repentance) does not deprive the book of merit. The reader may find indeed many important documents. The Methodist pastor will find a good presentation of Wesley (pp. 491-539). He will also be glad to have Luther's Preface to Romans written in 1522 (pp. 118-122). The Lord likely used certain paragraphs printed on pp. 121-122 to touch the heart of Wesley (cf. p. 494) and thus to create consequent Methodism. May the Holy Spirit now again vivify pages of this anthology and give us new Wesleys!—***Paul Traugott Fuhrmann***

Training Leaders

LEADERSHIP EDUCATION IN THE LOCAL CHURCH, *by Price H. Gwynn, Jr., Westminster Press, 155 pp., $2.75.*

It is a shame for a good book to start off as poorly as this one does, for it will cause many persons to shake their heads and lay it aside unread. The first chapter is entited "Basic Principles," but could better be called "a hodgepodge of many ideas, principles, and concepts." It will confuse most readers, I fear, rather than enlighten them.

Like a runner off to a stumbling start but later catching his stride and forging

For the Pastor's Bookshelf

Books the pastor will use every day . . . for reference, inspiration, to help him meet the many problems that arise from time to time in his work. Order them from your Methodist Publishing House

YOUR OTHER VOCATION, by Elton Trueblood. Dr. Trueblood drives home one of his central ideas—that religion must not be left to the professionals and the experts. (HA) **$1.50**

HARPER'S BIBLE DICTIONARY, Madeleine S. and J. Lane Miller. The first completely new Bible Dictionary in 30 years—thoroughly up-to-date in archaeology, geography, chronology. Contains Westminster Bible Atlas Maps, diagrams, tables and charts. Profusely illustrated. (HA) **$7.95**

A FAITH FOR TOUGH TIMES, by Harry Emerson Fosdick. The Eternal Is Real; Vitality Is Mightier Than Size; Adequate Resources Are Available are the 3 principle ideas forming Dr. Fosdick's thesis. A book of broad and timely appeal. (HA) **$1.75**

POWER OF POSITIVE THINKING, Norman Vincent Peale. By using faith and optimism as guides to positive thinking and acting Dr. Peale proves that all obstacles may be overcome. (PH) **$2.95**

THE GREAT ENTERPRISE, H. A. Overstreet. Here is the clear and memorable way of thinking and writing which helps the reader realize the heightened experience that is enjoyed by a life that links itself maturely with the world. (NT) **$3.50**

CHURCH WORK IN THE CITY, Frederick A. Shippey. This book offers realistic understanding and practicable solutions of the seven basic problems of city church work. (AC) **$4.50**

CRITICISM AND FAITH, John Knox. Offers both a firmer faith and a vision of new opportunities in studying the Bible. (AC) **$1.75**

Add state sales tax if necessary. None on interstate orders.

THE METHODIST PUBLISHING HOUSE
Please order from House serving you

Baltimore 3 Chicago 11 Cincinnati 2 Dallas 1
Detroit 1 Kansas City 6 Nashville 2 New York 11
Pittsburgh 30 Portland 5 Richmond 16 San Francisco 2

When in Atlanta or Boston be sure to stop in our COKESBURY BOOK STORES: In Atlanta, 72 Broad St., N. W. In Boston, 577 Boylston Street

The Gift for Every Parent In Your Church and Community . . .

The Christian Home

AMERICA'S FINEST FAMILY MAGAZINE

It Fills a Need . . . By providing guidance and inspiration for parents to help their children grow up, The Christian Home maintains the bond between church and home and helps to build the strong family life necessary to Christian living. It is filled with advice on developing the personality of every member of the family.

For Every Home . . . Where there are children in the Home, from birth through the teens, parents find The Christian Home invaluable, a constant source of needed information. Every issue covers a variety of subjects—from thumb-sucking to dating . . . all kinds of problems arising in the daily life of normal, growing families.

It's Practical . . . The articles in The Christian Home are both authoritative and practical, with the knowledge and experience of our most prominent educators, counselors, and religious educators behind them. The Christian Home helps parents with their everyday problems with advice they can understand and use.

For Christian Growth . . . The Christian Home features a special department of programs and service projects for church work. Parents also appreciate the Study Guide—the official Methodist curriculum for parents—based on timely articles in each issue. For this feature alone, The Christian Home should be in every home.

Family Devotions . . . To help the family grow closer together, The Christian Home offers Devotions for the Family, a section of Bible readings, poetry, graces, prayers, songs, and devotional material for family worship every day of the month. Special articles offer help for parents in establishing the family altar.

It's Entertaining . . . The Christian Home is filled with short stories, poems, puzzles, recreation plans, and suggestions on how to make the best use of the family's leisure time—together. There are many hours of family fun packed in every issue of America's finest family magazine . . . for tots, teenagers, and their parents, too.

SUBSCRIPTION BLANK

The Methodist Publishing House

Please order from House serving you

Baltimore 3	Chicago 11	Cincinnati 2	Dallas 1	Detroit 1	Kansas City 6
Nashville 2	New York 11	Pittsburgh 30	Portland 5	Richmond 16	San Francisco 2

Please enter the following subscription to The Christian Home at $2.00 a year

Name _____

Street or RFD _____

City _____ ( ) **State** _____

Gift Card From _____

WITH GOOD WISHES TO YOU AND YOUR FAMILY
A YEAR'S SUBSCRIPTION TO
The Christian Home
AMERICA'S FINEST FAMILY MAGAZINE
HAS BEEN ORDERED AS A GIFT FOR YOU BY

Only $2.00 a Year . . . Mail your gift subscriptions now and we'll notify the recipient with the handsome card above. To churches ordering in bulk, 45¢ a quarter.

ahead, the author, beginning in Chapter Two, sets a good pace which is continued throughout the remainder of the book except in a few places. In the practical, everyday job of setting up a good program of leadership training in a local church, the writer is at his best. Any minister with a program of Christian education that is dragging, any minister who needs new ideas in this area, will find this book helpful.

A section on "What Is the Function of the Minister?" needs to be read carefully by many of us. The author provides a list of "Some Things the Minister Should Not Do," including "serving as church school superintendent or as teacher. Here I am in hardy agreement with the author. But more helpful still is the author's discussion of "Some Things the Minister Can and Ought to Do, as an Educational Statesman."

When the minister finishes reading this book, he should give it to his church school superintendent with certain sections marked, such as the chapters on "Recruiting Leadership" and "Supervision—Coaching." The committee on evangelism in the church school should read together and discuss the section entitled "Training for Outreach." The group responsible for parent and family relationships in the church should consider "Helping Parents in Religious Leadership." A board of education could profitably devote some time at each of its meetings over a period of six months to discussing various suggestions, ideas, and plans included in this book.

I can recommend this book for reading and as a good resource book, but I warn the reader again to beware of the first chapter and not to become lost therein. Skip through it and one will find the remainder richly rewarding.—***W. McFerrin Stowe***

Human Behavior

GESTALT THERAPY, *by Frederick Perls, Ralph Hefferline, and Paul Goodman. The Julian Press, 466 pp., $6.50.*

This book is recommended for the new perspective it gives to the study of human behavior, for the criticism it brings to the mythologies of the schools of psychology, and for the many insights that it may kindle in the mind of the reader. It is quite different from the usual book on therapy. Actually it is two books in one. The first book is made up of directions for self-therapy; at the same time this material is designed to demonstrate the validity of the Gestalt approach to neurosis. The second book is a closely reasoned and systematic theory of normal and neurotic functioning. It is difficult reading, especially for one who is not familiar with Gestalt terminology. Because it is unusual one's first reaction is to shrug it off as a crackpot approach, but the discipline of withholding judgment and attempting to comprehend a new framework is rewarding.

For the writers, the human organism and its environment flow into one another in continual interaction so that when we think of the human being we must consider an organism/environment field. Much of the time we are unaware of this interaction and the organism is otiose because of confluence of the two. Thus we normally breathe without thought. But frequently this process of selection and assimilation is interrupted or interfered with in some way by novelty in the organism/environment field which threatens the existence of the organism because it can neither assimilate it nor easily reject it. Then awareness arises accompanied by increased metabolic functioning, as when a lack of oxygen occurs. This normally results in novel motoric response. This is spoken of as contact. Interaction has become meaningful.

Perhaps the most interesting aspect of the theory is its unitary conception of the self. The writers maintain that the Id, the Ego, and the Personality are partial structures of the self which have been emphasized out of context by various schools of psychology. They point out that a particular method of therapy not only attracts a certain type of patient but gives rise to certain experiences which reinforce the theory of the school. For the Gestalt psychologist the self is the function of contacting the actual transient present, the system of creative adjustments, the agent of growth and integration. It is a percept rather than a durable institution, a process rather than an object. One could compare it to a fire which increases when it burns brightly fanned by a strong breeze and then dies down when left alone. It is easy to miss the point here if one thinks of the self as over against the environment or that it is within the skin. Here the writers use the figure of the warrior engaged in a death struggle who passionately feels and takes pleasure in the fight. In other words, self is realized in crisis most fully. The reader will note a correspondence here with existentialist thought.

The self creates special structures for special purposes by bracketing off or fixing certain of its powers. . . . The Personality is not quite the same as the self but is the system of attitudes assumed in interpersonal relationships, a verbal replica of the self. It is the known and responsible self. Character, incidentally, partakes of the neurotic for it is likely to be rigid and represents fixation on the past rather than spontaneity in the present. The writers do not use the term Super-Ego but speak instead of introjection or the taking in of material which has not been assimilated so as to become a genuine part of the organism. "The 'I' which is composed of introjects does not function spontaneously, for it is made up of concepts about the self—duties, standards, and views of 'human nature' imposed from the outside" (p. 190). (Teachers and preachers take note!)

The method of therapy which is projected seems to consist of a process of freeing the self through a series of graded experiments or exercises which builds up confidence in the self and tolerance for anxiety as the patient comes closer and closer to his repressions.

There seem to be some implications here for worship and devotions which the minister would do well to ponder. The directions for self-therapy given here have been tested on classes of university students and are accompanied by both negative and positive reactions abstracted from student evaluations.

This book is probably not definitive but exploratory. On the whole, this reviewer found it to be one of the most stimulating and insight producing books in this field which he has read for a long time. He has tested the exercises upon himself and has modified some of them for chapel devotions with helpful effect. In general this book belongs on the advanced or graduate level of reading in the field of psychotherapy.—***Paul B. Maves***

ROBES

Catalog and fine selections of sample materials on request. Fair Prices. Mention whether for Pulpit or Choir.

DeMoulin Bros. & Co.
1129 South 4th St.
Greenville, Ill.

ACCORDIONS

FAMOUS ITALIAN MAKES
Available to Students, Teachers, Christian Workers and Missionaries at
SPECIAL DISCOUNTS
Write Today for FREE Literature
Accordion Manufacturers & Wholesalers Outlet
Dept. TP, 2003 W. Chicago Ave., Chicago 22, Ill.

BOOKS BRIEFLY NOTED

THE LIVING BIBLE, *Robert O. Ballou, ed., Viking Press, 729 pp., $3.75.*

Based on the King James version, this short Bible places the books into a more orderly arrangement. This volume can serve as a fine introduction to the Bible.

THE GOSPEL OF ST. MARK, *Edward Vernon, trans., Prentice-Hall, 115 pp., $2.*

A refreshing translation of the Gospel of Mark that may be of great help to persons who dwell at the popular reading level.

RIDE THE WILD HORSES (The Christian Use of Our Untamed Impulses), *by J. Wallace Hamilton. Fleming H. Revell Co., 160 pp., $2.50.*

Some good sermons on taming human passions by the pastor of the famous drive-in church at St. Petersburg, Fla.

THEOLOGY AND EVANGELISM, *by Edwin Lewis. Tidings, 80 pp., 35 cents.*

One of Methodism's most able theologians discusses the theological basis for Christian evangelism.

WHAT CATHOLICS BELIEVE, *by Josef Pieper and Heinz Raskop, Pantheon Books, 112 pp., $2.*

In simple terms, and under ecclesiastical authority, a birds-eye view of Roman Catholic fundamental teachings are presented in this short book.

PSALMS FOR DAILY NEEDS, *edited by Raymond Calkins, Austin-Phelps, $2.50.*

A selection of the psalms made up especially for devotional reading and for use in the ministry to the sick. A short introduction is provided by the editor.

THE LIFE OF BARON VON HUGEL, *by Michael de la Bedoyere, Macmillan Co., 366 pp., $5.*

For the first time, a full life of this internationally famous philosopher and religious thinker has been written. This is by the editor of *The Catholic Herald.*

NATURAL SCIENCE AND THE SPIRITUAL LIFE, *by John Baillie, Charles Scribner's Sons, 43 pp., $1.75.*

This is a significant lecture on the relationship between science and religion, by the distinguished principal of New College and dean of the faculty of divinity in Edinburgh University. The address was given before the British Association for the Advancement of Science.

EDUCATION FOR ADVERSITY, *by Julius Seelye Bixler, Harvard University Press, 34 pp., $1.50.*

This is the English lecture in secondary education, delivered at Harvard University in 1951. The author is president of Colby College. His challenging address brings the plea that our own wisdom may be based on courage and our insight led through suffering to love. He believes that through education the uses of adversity can be made creative, a thoroughly Christian concept.

THE POCKET WILLIAM LAW, *edited by Arthur W. Hopkinson, Westminster Press, 160 pp., $2.*

William Law, best known for his *Serious Call to the Devout and Holy Life,* wrote many other books. Here is an abridgment of three of Law's lesser known, but important works, devotional material that will be new to many readers. This will be a fresh and helpful volume for private meditation.

THE COLLEGES AND THE COURTS—1946-1950, *by M. M. Chambers. Columbia University Press, 202 pp., $3.*

This is the fourth of a series of books by the same author, analyzing the effects of court decisions upon American colleges since 1936, and including a large variety of issues. Some general trends of the last four years: Negroes being admitted as equals to colleges; confusion about tax-exemptions for private institutions; new ways of increasing returns on endowments. The book will prove helpful to administrators of every type of institution.

WESTMINSTER HISTORICAL MAPS OF BIBLE LANDS, *edited by G. Ernest Wright and Floyd V. Filson, Westminster Press, 20 pp., $1.*

Here in handy form are reproductions of the maps from the *Westminster Historical Atlas of the Bible,* an important and valuable reference to study of the scriptures. Pastors, teachers, and individual students of the Bible will find much use for this booklet of maps.

HUMAN RIGHTS IN THE MODERN WORLD, *by Arthur N. Holcombe, New York University Press, 162 pp., $3.75.*

Published in 1948, these stimulating and informative lectures deal with the proposed International Bill of Rights and the difficulties involved in adopting any such bill in view of the widely different ideas, among the various nations and cultures of the world, as to what constitute basic human rights.

THE SEAL OF THE SPIRIT, *by G. W. H. Lampe, Longmans, Green & Co., 340 pp., $7.50.*

This is "a study in the doctrine of baptism and confirmation in the New Testament and the Fathers," This author declares that the practice sometimes called "indiscriminate baptism" of infants, which increasingly prevails in a non-Christian society is likely to be the center of the next great theological controversy. This book is a scholarly discussion, but it concerns every pastor.

THE CHURCH MILITANT, *by Harold A. Bosley, Harper & Bros., 159 pp., $2.*

The liberal pastor of First Methodist Church, Evanston, Illinois, delivers here in writing ten sermonic discussions designed to instruct lay people in the meaning of the church. All the discussions were presented to his congregation and six of them were presented in the Union Theological Seminary of Buenos Aires as the Carnahan Lectures.

DISCOURSES ON RELIGION, *by Gustav E. Mueller, Bookman Associates, 203 pp., $3.*

These discourses will stretch the mind of a preacher. They are presented as monologues spoken by five characters—historian, minister, mystic, philosopher, and cannibal. This is a book to ponder.

THE BOOK OF NUMBERS (An Exposition), *by Charles R. Erdman. Fleming H. Revell Co., 142 pp., $2.*

An interpretation of the Book of Numbers as a drama of divine discipline. It is by the Professor Emeritus of Practical Theology at Princeton Theological Seminary.

GOD, MAN AND STATE, *by Kathleen Freeman. Beacon Press, 240 pp., $3.25.*

Ancient Greek philosophy had a passion for truth. This author tells for the general reader what the Greeks had to say about five fundamental matters—God, man, society, education, and law.

Now Ready (Sept. 30) . . .

Volume I General and Old Testament Articles; Genesis; Exodus

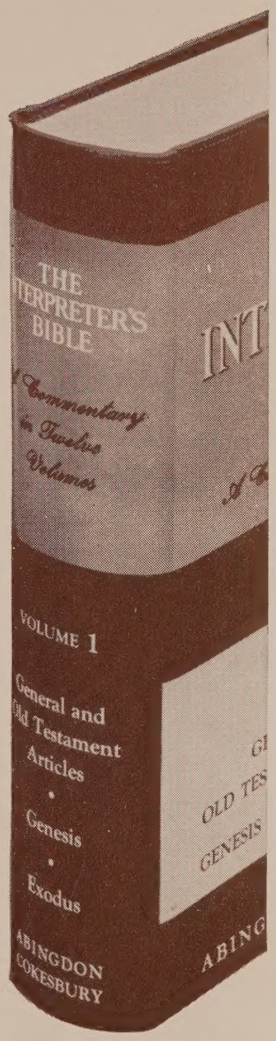
of

THE INTERPRETER'S BIBLE

Christendom's Most Comprehensive Commentary
TWELVE VOLUMES

For every preacher and teacher, every student and Bible reader, this is one of the most important of all twelve volumes of The Interpreter's Bible. In addition to the complete commentary on Genesis and Exodus, it brings 436 pages of General and Old Testament articles—the equivalent of a good-sized book and an unsurpassed introduction to the Bible as a whole and to the Old Testament.

The complete texts of both the new Revised Standard and the King James Versions of the Bible are used throughout in parallel columns.



THE CONTENTS of Volume I

GENERAL ARTICLES ON THE BIBLE

THE BIBLE: Its Significance and Authority—*Herbert H. Farmer,* Professor of Divinity, University of Cambridge

THE FORMATION AND TRANSMISSION OF THE OLD TESTAMENT
The Canon of the Old Testament—*Arthur Jeffery,* Professor of Semitic Languages, Columbia University
The Text and Ancient Versions of the Old Testament—*Arthur Jeffery*

THE FORMATION AND TRANSMISSION OF THE NEW TESTAMENT
The Canon of the New Testament—*Edgar J. Goodspeed,* Professor Emeritus of Biblical and Patristic Greek, University of Chicago
The Text and Ancient Versions of the New Testament—*Ernest C. Colwell,* President, University of Chicago

THE ENGLISH BIBLE—*Allen Wikgren,* Associate Professor of New Testament Language and Literature, The Divinity School and Federated Theological Faculty of the University of Chicago

THE HISTORY OF THE INTERPRETATION OF THE BIBLE
Ancient Period—*Robert M. Grant,* Professor of New Testament Language and Interpretation, School of Theology, University of the South
Medieval and Reformation Period—*John T. McNeill,* Professor of Church History, Union Theological Seminary, New York
Modern Period—*Samuel Terrien,* Associate Professor of Old Testament, Union Theological Seminary, New York

CHRONOLOGY, METROLOGY, ETC.—*Georges Augustin Barrois,* Associate Professor of Biblical Literature and Theology, Princeton Theological Seminary

THE STUDY OF THE BIBLE—*George A. Buttrick,* Minister, Madison Avenue Presbyterian Church, New York

GENERAL ARTICLES ON THE OLD TESTAMENT

THE BOOKS OF THE OLD TESTAMENT
The Literature of the Old Testament—*William A. Irwin,* Professor of Old Testament Language and Literature, Perkins School of Theology, Southern Methodist University
The Growth of the Hexateuch—*Cuthbert A. Simpson,* Sub-dean and Professor of Old Testament Literature and Interpretation, General Theological Seminary
The Prophetic Literature—*Hughell E. W. Fosbroke,* Dean Emeritus, General Theological Seminary
The Wisdom Literature—*William A. Irwin,* Professor of Old Testament Language and Literature, Perkins School of Theology, Southern Methodist University
The Language of the Old Testament—*Norman H. Snaith,* Tutor in Old Testament Languages and Literature, Wesley College, Leeds

THE MEANING AND SIGNIFICANCE OF THE OLD TESTAMENT
The Old Testament World—*William F. Albright,* Professor of Semitic Languages, Johns Hopkins University
The History of Israel—*Theodore H. Robinson,* Professor Emeritus of Semitic Languages, University College, Cardiff
The History of the Religion of Israel—*James Muilenburg,* Professor of Hebrew and Cognate Languages, Union Theological Seminary, New York
The Faith of Israel—*G. Ernest Wright,* Professor of Old Testament History and Theology, McCormick Theological Seminary

THE APOCRYPHA AND PSEUDEPIGRAPHA
The Literature and Religion of the Apocrypha—*Robert H. Pfeiffer,* Lecturer on Semitic Languages and Curator of Semitic Museum, Harvard University; Professor, Boston University School of Theology
The Literature and Religion of the Pseudepigrapha—*Robert H. Pfeiffer*

GENESIS

INTRODUCTION AND EXEGESIS—*Cuthbert A. Simpson,* Sub-dean and Professor of Old Testament Literature and Interpretation, General Theological Seminary

EXPOSITION—*Walter Russell Bowie,* Professor of Homiletics, The Protestant Episcopal Theological Seminary in Virginia

EXODUS

INTRODUCTION AND EXEGESIS—*J. Coert Rylaarsdam,* Associate Professor of Old Testament Theology, The Federated Theological Faculty of the University of Chicago

EXPOSITION—*J. Edgar Park,* President Emeritus, Wheaton College, Norton, Massachusetts

Your bookseller will send you this detailed prospectus, giving complete information about The Interpreter's Bible. Write for your free copy today.

Volume I—1130 Pages—6⅞x10 Inches $8.75

PREVIOUSLY PUBLISHED

Volume VII
General Articles on the New Testament, Matthew, Mark
944 Pages—6⅞x10 Inches—$8.75

Volume VIII
Luke, John
824 Pages—6⅞x10 Inches—$8.75

THE METHODIST PUBLISHING HOUSE

Please order from House serving you

PLEASE SEND ME the prospectus on The Interpreter's Bible, published by ABINGDON-COKESBURY PRESS.

Name_____

Address_____

City_____ Zone____ State_____

Behind the Times

Sectarianism, due primarily to a misunderstanding of the Bible, has a heavy list of indictments against it. A first indictment is that Christianity exists today in a state of religious feudalism that is centuries behind the secular political developments of our time. Its feudal rulers are the officials of the great sectarian bodies, who acknowledge no superior able to co-ordinate all their efforts under him. This applies first of all to Christ himself. The lordship of Jesus which they claim is on their own terms and is therefore to be appraised accordingly. The diluted religious character of much of this feudalism can be seen in the tendency of some of its larger units to take on worldly political aspects and functions, which are held in check only by the purely secular and more highly developed political organisms of the present day.

—Leroy Waterman, *The Religion of Jesus*
(Harper & Bros., $3.)

—Used by permission